THE MAP OF CONSCIOUSNESS EXPLAINED

A PROVEN ENERGY SCALE TO ACTUALIZE YOUR ULTIMATE POTENTIAL

David R. Hawkins, M.D., Ph.D.

Praise for *The Map of Consciousness Explained*

"I recommend this book for every spiritual aspirant for climbing the unseen ladder of real spiritual progress."

— **Swami Chidatmananda**, Hindu spiritual monk at Chinmaya Mission, Bharat India

THE MAP OF CONSCIOUSNESS EXPLAINED

ALSO BY DAVID R. HAWKINS, M.D., PH.D.

Books

Power vs. Force: The Hidden Determinants of Human Behavior

The Eye of the I: From Which Nothing Is Hidden

I: Reality and Subjectivity

Truth vs. Falsehood: How to Tell the Difference

Transcending the Levels of Consciousness: The Stairway to Enlightenment

Discovery of the Presence of God: Devotional Nonduality

Reality, Spirituality and Modern Man

Healing and Recovery

Along the Path to Enlightenment

Dissolving the Ego, Realizing the Self

Letting Go: The Pathway of Surrender

Success Is for You: Using Heart-Centered Principles for Lasting Abundance and Fulfillment

Book of Slides: The Complete Collection Presented at the 2002–2011 Lectures with Clarifications

Orthomolecular Psychiatry (with Linus Pauling)

Dialogues on Consciousness and Spirituality

Qualitative and Quantitative Analysis and Calibrations of the Levels of Human Consciousness

Audio Program

The Map of Consciousness Explained (lectures)

Please visit:

Hay House USA: www.hayhouse.com®
Hay House Australia: www.hayhouse.com.au
Hay House UK: www.hayhouse.co.uk
Hay House India: www.hayhouse.co.in

◆ ◆ ◆

THE MAP OF CONSCIOUSNESS EXPLAINED

A PROVEN ENERGY SCALE TO ACTUALIZE YOUR ULTIMATE POTENTIAL

David R. Hawkins, M.D., Ph.D.

Edited by Fran Grace, Ph.D.

HAY HOUSE, INC.
Carlsbad, California • New York City

London ◆ Sydney ◆ New Delhi

Copyright © 2020 by the David and Susan Hawkins Revocable Trust

Published in the United States by: Hay House, Inc.: www.hayhouse.com® • ***Published in Australia by:*** Hay House Australia Pty. Ltd.: www.hayhouse.com.au • ***Published in the United Kingdom by:*** Hay House UK, Ltd.: www.hayhouse.co.uk • ***Published in India by:*** Hay House Publishers India: www.hayhouse.co.in

Indexer: Joan Shapiro
Cover and Interior design: Julie Davison

"Lorenz Butterfly" illustration reprinted by permission of the William Morris Agency, Inc., on behalf of the author © 1987 James Gleick

The Twelve Steps of Alcoholics Anonymous reprinted by permission of Alcoholics Anonymous

All rights reserved. No part of this book may be reproduced by any mechanical, photographic, or electronic process, or in the form of a phonographic recording; nor may it be stored in a retrieval system, transmitted, or otherwise be copied for public or private use—other than for "fair use" as brief quotations embodied in articles and reviews—without prior written permission of the publisher.

The author of this book does not dispense medical advice or prescribe the use of any technique as a form of treatment for physical, emotional, or medical problems without the advice of a physician, either directly or indirectly. The intent of the author is only to offer information of a general nature to help you in your quest for emotional, physical, and spiritual well-being. In the event you use any of the information in this book for yourself, the author and the publisher assume no responsibility for your actions.

Cataloging-in-Publication Data is on file at the Library of Congress

Tradepaper ISBN: 978-1-4019-5964-7
E-book ISBN: 978-1-4019-5965-4

To the memory of Dr. David R. Hawkins
(1927–2012)
Gloria in Excelsis Deo!

CONTENTS

Map of Consciousness®
Preface by Susan J. Hawkins

Introduction by Fran Grace, Ph.D., editor

Part I: FOUNDATIONS

CHAPTER 1: Overview of the Map of Consciousness
Understanding Consciousness Calibration
Database of Consciousness
Scientific Background of Attractor Patterns
The Columns of the Map
Q&A

CHAPTER 2: The Levels of Consciousness
Energy Level 20: *Shame*
Energy Level 30: *Guilt*
Energy Level 50: *Apathy*
Energy Level 75: *Grief*
Energy Level 100: *Fear*
Energy Level 125: *Desire*
Energy Level 150: *Anger*
Energy Level 175: *Pride*
Energy Level 200: *Courage*
Energy Level 250: *Neutrality*
Energy Level 310: *Willingness*
Energy Level 350: *Acceptance*
Energy Level 400: *Reason*

Energy Level 500: *Love*
Energy Level 540: *Joy*
Energy Level 600: *Peace*
Energy Levels 700–1,000: *Enlightenment*
Everyday Examples of How the Levels Determine Human Behavior
Q&A

CHAPTER 3: The Evolution of Consciousness
Having-Doing-Being
The Evolution from Survival to Love
Considerations across 7 Sectors of Life
Intention: Evolving beyond Causality
Truth and the Infinite Field
Q&A

Part II: PRACTICAL APPLICATIONS

CHAPTER 4: Health and Happiness
The Body Obeys the Mind
Overcoming Negative Programs
The Process of Self-Healing
The State of Inner Freedom

CHAPTER 5: The "ABC" of Success in 10 Steps
Step 1: Intention
Step 2: Enjoyment
Step 3: Serviceability
Step 4: Aesthetics
Step 5: Attraction
Step 6: Reliability
Step 7: Nobility
Step 8: Quality
Step 9: Sharing
Step 10: Graciousness
Everyday Success Practices
Aligning Your Compass

CHAPTER 6: The Way Out of Addiction
The Truth about Addiction
Energy Fields and Addiction
Why Give Up an Addiction?
Process of Consciousness in Recovery
The Twelve Steps: Removing the Blocks
The Healing Power of a Loving Group

Part III: ADVANCING CONSCIOUSNESS

CHAPTER 7: Transcending the Barriers to Higher Consciousness
Spiritual Will
The Role of Grace
The Experiencer: Leading Edge of the Ego
Dualities of the Ego: Attractions and Aversions
From Shame to Pride
From Courage to Ecstasy
The Pathway of Surrender

CHAPTER 8: Spiritual Truth, Teachers, and Teachings
40 Characteristics of Integrous Teachers and Teachings
Spiritual Education
Self-Realization and Enlightenment of the Mystic
Divine States
Q&A

CHAPTER 9: Guidance for Spiritual Seekers
The Spiritual Direction
Q&A
The Most Valuable Qualities and Attitudes for the Spiritual Seeker
Q&A

CONCLUSION: The Essence of the Path

Readers' Guide: Study-Group Questions
Appendix A: Consciousness Calibration
Appendix B: Calibration Lists for Spiritual Aspirants

Glossary
Resources for Further Study
Biographical and Autobiographical Notes
Endnotes
Index
About the Author

Map of Consciousness®

God-view	Life-view	Level	Log	Emotion	Process
Self	Is	Enlightenment	⇑ 700-1000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	⇑ 600	Bliss	Illumination
One	Complete	Joy	⇑ 540	Serenity	Transfiguration
Loving	Benign	Love	⇑ 500	Reverence	Revelation
Wise	Meaningful	Reason	⇑ 400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	⇑ 350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	⇑ 310	Optimism	Intention
Enabling	Satisfactory	Neutrality	⇑ 250	Trust	Release
Permitting	Feasible	Courage	⇕ 200	Affirmation	Empowerment
Indifferent	Demanding	Pride	⇓ 175	Scorn	Inflation
Vengeful	Antagonistic	Anger	⇓ 150	Hate	Aggression
Denying	Disappointing	Desire	⇓ 125	Craving	Enslavement
Punitive	Frightening	Fear	⇓ 100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	⇓ 75	Regret	Despondency
Condemning	Hopeless	Apathy	⇓ 50	Despair	Abdication

Vindictive	**Evil**	**Guilt**	**⇓ 30**	**Blame**	**Destruction**
Despising	**Miserable**	**Shame**	**⇓ 20**	**Humiliation**	**Elimination**

© The Institute for Spiritual Research, Inc., dba/ Veritas Publishing.
This chart cannot be reproduced.

PREFACE

The first time I saw my husband's Map of Consciousness, it was on a chalkboard in the hallway at home. I asked him, "What's that?"

He said, "Oh, that's the Map of Consciousness." He explained to me that he'd created it to help people understand the world. "Each level of consciousness has its own view of life, view of God, view of self, emotion, and process. On a single chart, you see the entire world. It shows a path out of the pits of despair all the way to the state of Enlightenment."

As soon as David explained the Map to me, I saw how it could bring hope to humanity. For decades he had worked as a psychiatrist with all kinds of people who were suffering, even cases of extreme mental illness. He knew the importance in psychiatry of giving someone a tool to inspire them to come out of their despair. He created the Map as a tool for learning and inspiration.

I said, "You've got to share this with people!"

He told me he wasn't sure he wanted to go out into the public, so I spoke the words I knew he couldn't refute: "David, this Map would really help people!" After that, he published his first book about the Map, *Power vs. Force: The Hidden Determinants of Human Behavior*. Little did I know that we'd spend the next 20 years traveling the world, sharing the Map of Consciousness.

When I was onstage with him, I witnessed how he would say things in a powerful way and suddenly people's faces would light up—they got it! It was so fulfilling to see that response and to know that someone's life was changed. For Dave, it was never about himself—he cared only about the message and its impact on others. He had a contagious sense of humor; it was impossible not to laugh whenever he was laughing. He didn't care about appearances or getting approval from others, because he knew who and what he was.

THE BENEFITS OF THE MAP OF CONSCIOUSNESS

The Map that David created has a scale of consciousness from the bottom of human experience to the top. He developed it so we would understand why there are both low and high energies in the world, and why some people do horrible things while other people are purely loving. The scale goes from 0 to 1,000, and it's logarithmic. Dave hired a statistician to make sure the logarithms were correct. Then he put the emotions and other elements that go along with each level of consciousness so we would understand what it feels like to be in Shame (20) versus Love (500). Some people go for the numbers, others for the words. Dave presented his work in different ways to reach people with different learning styles.

David wanted to reassure those who are suffering that there's something better ahead. As you'll read later, he himself experienced the whole Map, from the very bottom to the top. He lived by the Map and demonstrated it in his life, in his lectures, and through his sense of humor. I've never met anyone as driven as he was to do anything he could to help others. That's why he created the Map. He used it as a tool to inspire people to become more loving and compassionate.

Nearly every day, I hear from someone who says the Map changed their life. Some people have gotten free from the grips of heroin, alcohol, and other hopeless addictions. Others have healed from various illnesses and emotional struggles. Whatever the life problem, the Map gave them a pathway out of their suffering.

Courage

If this is your first book on this subject, you don't need to feel intimidated. The Map is a simple, commonsense tool, and you don't have to be a genius to understand it. The pages ahead have everything you need to know to move forward in your life, explaining how the world works, why things happen as they do, and how you can realize your fullest potential. The Map can explain some of your life's problems and also remind you of your highest calling. Just read and see for yourself how it applies to you.

Anyone can use the Map, from any religion or no religion. When I was in high school, one of my best friends, who happened to be Jewish, asked me,

“If there’s a God, why do we have all the wars?” The Map tells us why. It puts the world into perspective. Wars allow millions of people to die for something larger than themselves. At the moment that they walk into a hail of bullets, they cross over the critical line of Courage on the Map.

Dave said that our biggest problem, spiritually, is the self-centered ego, and it takes courage and dedication to overcome it. That’s the courage we see in soldiers who risk their lives for something higher than their egos—their country or God or fellows. Athletes do it in their way when they seek to win for their team or their country, instead of wanting fame for themselves. Or they dedicate their efforts to someone suffering from cancer or another illness. When we dedicate what we’re doing to something larger than ourselves, then we are coming from a higher place. The Map shows us that terrible things, such as war, actually serve a purpose. They help us to evolve spiritually.

Hope

When people are down, they need hope. The Map gives hope. It shows us that if we are down in self-hatred or hopelessness, we can turn our lives around by aiming for a higher level. We see this turning point every day in groups like Alcoholics Anonymous, with people recovering from addiction. From a place of total despair, their life turns around. When they reach the level of Courage (200) on the Map, that’s the point when their lives change, because they’ve found the courage to tell the truth about themselves instead of blaming someone else. From there, the level of Willingness (310) is important. That’s the level of being willing to learn, willing to be helpful to others, willing to grow, willing to be kind, willing to work at something.

There’s always hope, even on the worst days. Some days are so hard, I say to myself, “I don’t ever want to redo today!” The Map helps us know that one bad day isn’t the end of life. As Scarlett O’Hara said in *Gone with the Wind*, “I’ll think about it tomorrow!” The Map shows that we are all on a journey. Just because we don’t like the scenery where we are now doesn’t mean the whole journey will look bad; beautiful scenery lies ahead if we have the willingness to trust the process.

Overcoming Difficulties

People say that the Map helps them have compassion for humankind. They see that a lot of the world lives on the lower levels of consciousness such as Guilt, Fear, and Anger, and this means that such people can't help but lie, kill, and steal. Each level has its own reality. If you live on the level of Fear or Anger, that's how you act. Just knowing this helps us not to judge those who act in ways that seem strange to us.

Even if you're at the level of Courage or above, you probably don't stay there all the time. Something comes up to test you. Everyone goes through episodes of the lower levels. For instance, after the death of a loved one, you might have a lot of Grief to process, or Fear of the unknown. In the case of divorce, you might be angry for a while—until it dawns on you that you're actually better off without that person and situation!

As Dave writes in this book: life gives us trials. We are going through difficulties for a purpose. When we're right in the throes of a struggle, it's hard to see the meaning of it, so we have to have faith that there is an overall purpose to it. David taught me that we can ask, "What's the purpose of this?" We come to know that we're not alone in it; there's a Higher Power looking out for us to help us grow. For example, when we really want something but don't get it, then we may realize later, "I'm so glad I didn't get that!"

Dave often said, "Love brings up its opposite." This means that when we commit to becoming more loving, life will bring us people who are difficult to love! Every action brings forth an equal and opposite reaction. I'm tested every day by people and situations. Dave taught me that you can't please everyone, and that's a hard lesson to learn. Sometimes it's necessary to say no. Sometimes, when someone snaps at you, it's better to walk away rather than stand there and argue with a negative person. If you walk away, this gives them the chance to feel the impact of their negativity. It can be a teaching moment if they are willing. In all life's moments, learning occurs. Sometimes we're the teacher, and sometimes we're the student.

EMBRACE WHAT YOU ARE

A wonderful goal is to live at the level of Love (500), but this isn't easy. Many people come to me and say, "I'm in the 500s." They think they live at the level of Love, but it's more fantasy than fact. When you read about that

level of Love in this book, you'll see that there's almost no one who lives at it! You'd have to be close to a saint. If you're in the 400s, which is the level of Reason, high functioning, and seeking the Truth for its own sake, then you're doing well. You might have glimpses of a higher level, but it takes constant devotion to live there, and no one can *take* you there. You can experience it, and then you have to do the inner work to get there and stay there. You can't force yourself to "achieve" a higher level; that's ego. It has to come from willingness, essence, and heart.

David says in this book that basic kindness to others plays a major role in daily life and spiritual progress. For instance, if you see an old lady having trouble with her grocery cart, let her go in front of you. Maybe she's tired of standing. Be kind to the pregnant mom with a screaming kid in her cart. Instead of giving her a dirty look and judging her as a "bad mother," let her go in front of you. What's 10 more minutes? If your goal is to evolve, then kindness is a vital tool.

Another point that Dave emphasizes is that one level is not better than another, because each level has its own responsibility. Just try to be as good a person as you can be, and to live in that space for as long as you can. When you reach the level of Acceptance (350), then you have embraced who and what you are. We all come in at different levels, and it takes total commitment to evolve to a higher level. Wearing white robes and saying the right words doesn't mean you're on a higher level; it means your ego thinks you are!

If you have the capacity to be honest and not judge anything as "high" or "low," then you'll have a good self-understanding, an inner sense of where you are on the Map. If you want to evolve, just look at where you can improve yourself. Be honest about your weaknesses. Maybe you are impatient and need to be kinder. Maybe you're attached or addicted to something and need to have the courage to surrender it. Maybe you're a doormat and need to stop letting people walk all over you. I like the saying "First time, shame on you; second time, shame on me!" Just because someone is a family member or colleague doesn't mean you allow them to mistreat you.

Sometimes people think they will evolve by immersing themselves in the highest energy fields. They tell me, "I'm only going to listen to music and read books that are at the very top of the Map!" They judge everything in

the world as “lower.” This is the spiritual ego’s holier-than-thou attitude. If they were at the level they think they are, they would see their error.

The ego likes to be special. The ego says, “I’m here, and you’re there.” That’s not what the Map is for. It’s a tool for you to learn and grow. If you’re honest about what you struggle with, you’ll see how to overcome it and automatically move up the Map.

Dave never once said, “I am an enlightened teacher,” yet I saw him live at that level. He was very humble and down-to-earth. He didn’t see himself as any better than anyone else. He just knew he had a responsibility to share what he was and help the world any way he could. When you *are* it, you don’t have to say anything about yourself. At the higher levels, you have no interest in promoting yourself. I saw Dave meet with people who needed his help as a doctor, and all they gave him in return was a sack of coffee. After he passed away, it took me two years to do something with all of that coffee!

This book is dedicated to his memory, because his life gives us a wonderful example of selfless service for the betterment of humankind. I hope and pray you find this book helpful for your journey. As Dave told us: “Straight and narrow is the path. Waste no time!”

—**Susan J. Hawkins**,
President of the Institute of Spiritual Research,
founded by Dr. David R. Hawkins

INTRODUCTION

A few months before he passed away, I was sitting with Dr. Hawkins at his home and pointed to the long shelf of books he had written. “What’s it like to know you wrote all those books?” He said, “I don’t see the books as mine. It wasn’t the personal self that wrote the books. God was looking around for a mind that wasn’t thinking. I was just a channel, a space that was empty. People see a body and a person, and they think that the person wrote the books. But that wasn’t the case. It was like a violin—it can’t play itself; it has to be played.” Long silence. And then he said, chuckling, “I stopped thinking years ago. I don’t need to think. It’s like a saw . . . too much noise!”[1]

Dr. David R. Hawkins (“Doc”) was a rare combination of genius and humility. His life was unusual. I mean, who can imagine a mind empty of all thoughts? “Misfit,” he liked to say, with a hearty laugh. It was a play on words. We were talking about mystics, and he said, “Yes, that’s what people call me—one of those ‘misfits’!”[2]

The details of his personal life were not important to him after certain spiritual experiences extinguished his personal self. “The Presence itself is all that’s here in this moment” is how he began his daylong lecture at the Institute of Noetic Sciences in 2003. Indeed, he rarely used personal pronouns, a style that makes his writings unusual in modern times but is very similar to the expression of historical mystics. Since today’s readers like to know who an author is and what led to the unique discoveries in a book such as this, the following is a brief narrative introduction to the author and his trademark Map of Consciousness®.

ABOUT DR. HAWKINS

Dr. Hawkins was born in 1927 in Wisconsin and grew up during the Great Depression. Religiously, his family was Episcopalian, and he served as an altar boy and sang in the boys' choir. However, his profound spiritual experiences occurred outside of any religious context.

At age three, sitting in a little wagon, he had a stunning awareness of existence. Reflecting on that moment from childhood, he told a group of us: "It was as if there had been total darkness, oblivion, and then suddenly giant cleave lights came on. I saw I was back in a body and I was not happy!" He explained that in previous lifetimes he had been a devout Hinayana Buddhist and followed a pathway of negation to the Void ("Nothingness"), believing it to be the ultimate spiritual goal. But it was not, or else he wouldn't have ended up back here in a body! Instantly, with the realization of existence, there was the fear of nonexistence. It was a preverbal confrontation with the paradox of Nothingness versus Allness, a highly advanced spiritual gateway ("conundrum" was another word he used to describe the confrontation with seeming opposites) that he did not resolve until decades later, and his teaching on the Void is one of his most important contributions to spiritual aspirants. (See Chapter 8.)

"With that kind of a childhood, this was a strange life to begin with!" He often chuckled at the oddities of his life. "Frankly, other children seemed extremely boring, and so I escaped into Plato and Socrates. While other boys were playing stickball, I was reading Aristotle and listening to the weekly opera program!"[3]

He was also very industrious. By age 12, he had the longest newspaper route (17 miles) in the region; with no electricity along the highway, everything was pitch black. One time a winter storm hit, and gusting subzero winds toppled over his bicycle, scattering all the newspapers. As he describes in Chapter 8, he punched his way into a crusted snowbank on the side of the road to get out of the freezing wind. No sooner had he burrowed into the snowbank than he melted into the Infinite Presence of Love. The experience was so unforgettable that 70 years later, when I asked him to describe that state of Infinite Love, he didn't miss a beat: "All negative emotion—fear, impatience, frustration—disappeared. Instead there was only the Radiance of Infinite, timeless, everlasting, all-encompassing Love, which was not different than the Reality of what I was, what I am."[4]

Compared to this Infinite Love, the "God" of religion now seemed irrelevant to the young David. At age 16, his belief in religion disappeared

altogether. One day, while walking in the woods, an awareness of human suffering throughout the ages suddenly overwhelmed him, like a massive dark cloud. In that moment, he blamed God for all the suffering in the world and became an atheist.

Yet, despite the collapse of religious belief in God, he had a relentless inner drive to get to the truth of existence: "There was an inner core within consciousness that was desperate to reach some greater truth."[5] Born with an exceptionally high IQ, he easily mastered the world of science, theology, medicine, and psychiatry, through the intellect. After service on a minesweeper in the U.S. Navy during World War II, he completed medical school while holding three jobs and soon became the head psychiatrist, running a large hospital in New York and publishing a plethora of scientific articles based on his clinical research. He went through many years of psychoanalysis with one of the leading Freudians at that time. He was a dedicated Zen Buddhist meditator, sitting for an hour in the morning and an hour in the evening. Yet all of these investigations only brought deeper despair. Though he had reached the pinnacle of worldly success, he was confronted with a vast and way-less inner darkness.

The crisis culminated in 1965 when he was 38 and at the point of death due to a progressive and fatal illness. All his efforts to pursue the truth of existence via the intellect had failed, and he found himself in a state of extreme anguish and despair. Just before he was about to die, the thought flashed through his mind, *What if there is a God?* And with that, he called out a prayer—"If there is a God, I ask Him to help me now"—and he surrendered totally to "whatever God there might be," not expecting much. Immediately he went into "oblivion." It took him 30 years to recount the earth-shattering aftermath: "[T]he oblivion suddenly disappeared and was replaced by the stunning splendor of the Light of Divinity that shone forth as the radiance and essence of Allness."[6]

His consciousness had been completely and suddenly transfigured. The mind and its mental patterns were gone forever, replaced by the Presence, "an infinite, all-encompassing awareness which is radiant, complete, total, silent and still."[7] A peaceful inner silence prevailed, as there were no images, concepts, or thoughts. In fact, there was no "person" left to think; all separateness between him and others dissolved, and he saw the same beautiful, timeless perfection in everyone around him: "A radiance shines

forth from everyone's face; everyone is equally beautiful."[8] In this state of nonduality, each living thing "is aware of every other, and all things are interconnected and in communication and harmony by means of awareness and by sharing the basic quality of the essence of existence itself."[9] Nothing is better or worse, higher or lower than anything else. "All sentient beings are equal . . . All things are intrinsically holy in the divinity of their creation."[10]

Dr. Hawkins, in *Power vs. Force*, says that the work on the Map of Consciousness "began in 1965," by which he means this transfiguration of his own consciousness. He may well be the first person trained as a clinical scientist/physician to undergo the transformation classically termed "Enlightenment," or *unio mystica*—and then been able to contextualize the condition in lectures and books. While many of us have transient moments of "flow," intense joy, or self-transcendence at certain peak experiences (the birth of a child, athletic feats, stage performance, creative work, mountain climbing, or lovemaking, to name a few) or even life-altering spiritual transformations (near-death experiences, for example, or beatific visions), it is exceedingly rare for a person's consciousness to be transfigured suddenly and permanently into a nondual state. Historically, most such people either leave the body (death) or remain in "God-shock," unable to speak about the state of ego dissolution, when all sense of a personal self dissolves—like sugar melting into warm water. As William James tells us in his classic *The Varieties of Religious Experience*, the mystic experience is "ineffable"—impossible to describe.[11]

In the wake of this transfiguration of consciousness, Dr. Hawkins's life was never the same, and it took years to adjust to the changes. The nervous system felt strained, like "high-tension wires burning with high-voltage energy." In social interactions, he felt bewildered when people referred to his body as "David," because he knew himself to be everywhere and one with everything: "Somebody would ask me a question and I would wonder who they were talking to!" When he looked into the eyes of others, he saw only "the one Self. . . . There isn't any separate you, there, and me, here."[12] The blissfulness and self-completion made it difficult to summon interest in normal functioning. The old motivations of income and success were irrelevant. The only motivation strong enough to pull him back into the

body and the world of form, he said, was love: “Love becomes the sole motivator of the continuance of physical existence.”

> Each time it is extremely difficult to come back into the body. . . . You feel homesick . . . like one has left one’s home for some kind of a task one has agreed to. Whenever I go into that state, there is no form. One just dissolves into infinite, golden love. It is so exquisite that it makes one cry to have to come back into the body again. The only reason you can leave it is because you know it is there forever, and that you will return forever.[13]

One time, he told me, he was alone in the woods and a bliss state took over. He was aware that vultures were circling his body, poised to descend as soon as the last breath left his body. But he realized he might as well stay in the body if it helped others, because the bliss was forever and always. He surrendered the body completely to be an instrument of service in the world, allowing it to be reenergized. As soon as this happened, the vultures flew away.

He gradually acclimated to the new state of consciousness and returned to his psychiatric practice, which became the largest in the United States. His expanded spiritual state led him to see beyond the limits of conventional treatments to the inner humanness of his patients. He was unstoppable in trying every avenue of treatment for his patients, no matter what his more conventional peers had to say about it. Because of the dramatic healing of hopeless patients, Dr. Hawkins appeared on major network television shows during the 1970s and ’80s. His pioneering work in many areas of human suffering resulted in numerous national and international recognitions, listed in the About the Author section at the back of the book.

Despite these successes, his “one patient at a time” efforts as a doctor seemed like a drop in the bucket to him: “There was enormous frustration in that the human suffering could be countered in only one patient at a time. It was like bailing out the sea.”[14] He was dedicated to find a means of inner transformation that could help multitudes. Here we think of the Buddha, who, after his awakening, laid out the Eightfold Path. Or we think of Bill Wilson, who, having had his fatal and hopeless alcoholism relieved by a suffusion of Light, developed the Twelve Steps for recovery.

As Dr. Hawkins probed the process of healing among patients in his hospitals, he noticed that it had little to do with what he actually did or prescribed as a doctor, and more to do with the inner consciousness that radiated love. He noticed also that patients of certain doctors tended to improve, while the patients of other doctors mostly declined or stayed the same—even when the drug and treatment protocol was the same in all cases.

In his address for the annual Landberg Lecture at the University of California at San Francisco (UCSF) Health Sciences Center on April 25, 1997, he recollected some observations from his time of clinical practice in New York when physicians were prescribing various vitamins as part of the treatment for schizophrenia: "[T]he amount of side effects that a doctor's patients have depends on the consciousness of the doctor. It doesn't depend on the medicine."[15] The patients of one particular doctor in New Jersey, for example, manifested a type of skin discoloration with the use of vitamin B_3. However, the patients of other doctors had no side effects at all and, in fact, responded well to the treatment. What was the secret of the successful doctors? He saw that the healing effect related to their level of consciousness. The higher the physician's level of consciousness, the more likely the patients were to heal. This would make sense to spiritually oriented people. But how to present it to a society steeped in a rational, linear mind-set? How to demonstrate that it's the inner consciousness that determines outcome and not the outer actions?

Inner Discoveries

Pointing to himself, laughing, Dr. Hawkins recounted, "This was always a misfit and a peculiar entity on the planet here! Suddenly without warning the levels of consciousness would advance and I would be stunned out of a capacity to function. That's why it was necessary to leave the psychiatric practice in New York. Just walked away from it, because in that profound inner silence, there's nothing you can say to anybody. You load your favorite tools into the old truck and drive to a small town in Arizona. You have a cot, a piece of cheese, a candle, and a cat—what else do you need? Everyone was thinking, *You've lost your mind*. So, when all your friends think you've lost your mind, you're probably in a good space!"[16]

He left his huge clinical practice and multimillion-dollar life in New York and moved across the country to Sedona, a small town in Arizona. For many years, he lived the life of a hermit, detached from the world. This period was crucial in that it gave him space to explore the nature of consciousness from the inside out. Out of these subjective realizations emerged the discoveries that are the basis for the Map of Consciousness and his subsequent body of work, which came to be called *Devotional Nonduality*. As he writes in *Power vs. Force*: "While the truths reported in this book were scientifically derived and objectively organized, like all truths, they were first experienced personally."[17]

This has been true of all great teachers and pioneers of consciousness, has it not? In recent history, we think of the famous Swiss psychiatrist C. G. Jung, who, after his break with Sigmund Freud, spent many years detached from the world, exploring his own inner depths, out of which he created the body of work that gifted the world with knowledge of the "shadow," "archetypes," "collective unconscious," "complexes" (for example, inferiority), and dream interpretation. He said that his whole lifetime's work stemmed from those years of inner investigation.

Dr. Hawkins, during his "hermit" years, was often in a formless state, even forgetting he had a body. He tells the humorous story of how he was shocked when his "spirit" was going freely throughout the house, walking through walls, and then suddenly his body slammed into a wall! And another time he caught a glimpse of a "person" in the mirror, surprised that someone else was in the house—then realized it was none other than himself! His goal of exploring states of consciousness was to refine the healing mechanisms within consciousness itself and to "perfect" himself as an instrument. For example, he discovered that the "body tends to obey the mind," and he was able to heal his body of many serious diseases through the consciousness method described in Chapter 4. He wrote a letter to his famous friend and co-author in science, the Nobel Prize–winning chemist and peacemaker Linus Pauling, exuberant about discoveries in "right-brain consciousness" and the "healing of 15 different diseases" within himself.[18]

Dr. Hawkins was propelled by the question: *What is the missing link between the body and mind, the seen and the unseen?*

Breakthrough

The crucial discovery came in the 1970s, when he witnessed psychiatrist John Diamond demonstrating *behavioral kinesiology*—that is, using the muscle-testing response to evaluate the differential impact of positive and negative stimuli upon the body. In a widely used method, the patient holds out an arm in horizontal fashion, while the medical practitioner gently presses down at the wrist. The patient's arm (deltoid muscle) doesn't budge in the presence of truth and positive stimuli, but the arm instantly falls in the presence of nontruth or negativity. For example, in Dr. Diamond's research, a smile made people go strong, as did classical music and truthful statements; that is, the deltoid muscle stayed strong and their arm remained horizontal. Negative stimuli, such as "I hate you," or recordings of politicians committing a known deception, made people go weak; their deltoid muscle instantly weakened, and their arm dropped. "The body doesn't lie," Dr. Diamond concluded.

Unlike other doctors who saw kinesiology as a localized phenomenon, Dr. Hawkins saw it through the lens of his own expanded awareness of the interconnectedness of consciousness itself. "The Map of Consciousness came about because I was witnessing a class in kinesiology and the explanation that was given for the kinesiologic response was one of local causality. Through my own inner experiences, I'd gone way beyond local causality as an explanation for phenomena, and I saw it was the response of consciousness itself, which is nonlocal and nonpersonal."[19]

Dr. Hawkins referred to the "database of consciousness" as the source for this knowledge beyond time and place. Jung called it the "collective unconscious." Who hasn't experienced suddenly tapping into this database via intuition, synchronicity, dreams, or premonition? Clearly there is a repository of shared knowledge, part and parcel of our interconnected consciousness, that is different from the information we retrieve through intellectual study. How is it that a dog knows when his owner is leaving work? Video footage shows that the dog goes to the door at precisely the time when the owner starts to head for home, from miles away. To give an example from recent experience: How is it that one's deceased grandfather appears in a dream to say that a relative has throat cancer, and it turns out to be true, down to the precise location, stage of disease, and response of the relative?

Dr. Hawkins instantly saw that kinesiology was a mechanism by which to access this unseen database of consciousness, "revealing the missing link

and bridge between the mind and the body"; it was the interface between the visible dimension of the material world and the unseen (yet very real) dimension of mind and spirit, with the human body serving as the instrument of truth detection. How could this work? Because protoplasm has always differentiated between life-affirming and life-threatening stimuli as a matter of survival. The body goes strong toward that which supports life (truth) and turns away from that which negates life (nontruth). The muscle response is involuntary, not determined by one's beliefs or biases.

For example, when our consciousness focuses on a benign subject matter such as Mother Teresa, our pupils constrict, and other muscles instantly and involuntarily go strong; we have no control over it, and our personal feeling about her doesn't matter. One of Dr. Hawkins's colleagues, Dr. David McClelland, did a fascinating study on his medical students at Harvard, demonstrating that even those who ridiculed Mother Teresa showed an immune-enhancing physiological response to *Mother Teresa*, a film depicting her everyday work with the poor.[20]

Dr. Hawkins found that "everything in the world, including thoughts, concepts, substances, and images, calls forth a response that can be demonstrated as positive or negative. . . . All that ever is or was, without exception, radiates forth a frequency and a vibration as a permanent imprint in the impersonal field of consciousness and can be retrieved by this test through consciousness itself."[21]

Having seen that the world's suffering stemmed from ignorance, due to the lack of means to tell truth from falsehood, he poured all his energy into researching the method of clinical kinesiology as a tool for discerning truth. He conducted the muscle-testing procedure on thousands of test subjects, both individually and in groups, of people of all ages and backgrounds. The results were universally the same. One of the favorite demonstrations in lectures of 1,000 people was to pass out 500 unmarked envelopes containing artificial sweetener, along with 500 identical envelopes containing organic vitamin C. The audience was divided up into pairs to test the two different envelopes, not knowing what was in them. It was an electric moment when the envelopes were opened and the audience realized that everyone had gone strong in response to the organic vitamin C and weak in response to the artificial sweetener.

That kind of actual experience with the method is very helpful. Because the test is a nonlinear method that bypasses the mind, an ordinary person,

looking at it from the outside, would be prone to doubt it. But if, experientially, their arm goes weak while holding in mind the energy of a closed envelope (for example, Hitler's photo inside) and strong with a different closed envelope (for example, Mother Teresa's photo inside), and this is done in many subsequent tests with different items, that person then experientially knows that the method "works" even if they don't understand its mechanics. Indeed, there are many things we use in daily life, fully trusting them just because they "work" yet with no intellectual understanding of their mechanics; for example, who among us totally understands how the Internet works, and yet don't we rely on it constantly as a source of guidance?

Dr. Hawkins found he could use this method to calibrate the levels of consciousness, as he describes in Chapter 1. He thus put into our hands a "map" that shows the entire terrain of human experience. Throughout his many endeavors, as a psychiatrist, physician, clinician, consciousness researcher, animal lover, and spiritual teacher, Dr. Hawkins's goal has always been to alleviate suffering. When asked to define his "function in the world," he responded: "To be that which I am to the world and explain it as clearly as possible in order to facilitate spiritual awareness and thus contribute to the relief of the suffering of mankind."[22] The Map of Consciousness emerged as the primary teaching tool to facilitate spiritual awareness and thereby alleviate suffering.

He said the purpose of the work was to comprehend the sudden transformation of consciousness he had undergone, classically termed Enlightenment, to integrate it with scientific discovery, and then to put it in a format that was understandable to the left brain of Western readers. He said, "It is the realm of the mystic communicated to the left brain."[23]

The Map of Consciousness, in brief, lays out the whole spectrum of consciousness from the "lower" levels of Shame, Guilt, Apathy, Grief, Fear, Desire, Anger, Pride (that is, levels of *force* dominated by egotistical drives), to the median levels of Courage, Willingness, Acceptance, Reason (that is, levels of *power* dominated by personal integrity), to the more expanded levels of Love, Unconditional Love/Joy/Healing, Ecstasy, Peace, and Enlightenment. These "higher" energy fields are a carrier wave of immense life energy. They are increasingly free of personal goals and are the domain of saints, mystics, arhats, and avatars.

Note: “higher” and “lower” are terms of convenience for the linear mind and do not express actual reality. In Reality, there is no such thing as higher or lower, for all life serves the whole by virtue of what it is. Is a tall tree better than a short tree? A cat better than a squirrel? As Dr. Hawkins writes, “Everything reveals the miracle of existence and, therefore, everything, without exception, is equal to everything else by virtue of its existence.”[24]

Marriage with Susan: Sharing the Map with the World

Once Dr. Hawkins had developed the Map of Consciousness, he was not certain what to do with it. He shared it locally with addiction recovery communities. (In New York, he had been close friends with Bill Wilson, the co-founder of Alcoholics Anonymous.) But beyond that, he was hesitant to discuss it, because he believed that the muscle-testing method could be used by anyone to find out the truth about anything, and what if it were put to nefarious ends? (Upon further research over the years, he discovered that only a person with integrity was allowed access to truth. See Appendix A for details on the method.)

The fortunate partnership with his wife, Susan J. Hawkins, made possible the publication of his findings and the sharing of his inner condition through books and lectures. “She was the fulcrum,” he often said, and he was never onstage without her. Her capacity for organization, joined with keen intuition and heartfelt expression, facilitated the interfacing of his inner knowledge with the world. When I asked Susan what it was like to marry him and then to share him with thousands of other people from around the world, she said: “It’s simple. When you love someone, you support their destiny. I loved my husband. That meant I had to share him with the world.”[25] It is in large thanks to her commitment and capacities that we have his body of work. I myself witnessed many times, in conversations at their home, when her encouragement was the fulcrum that empowered his energy to do another book, another lecture, another satsang.

Over time, people traveled from faraway places to attend his lectures and to be in his presence, saying that his aura had a catalytic, healing effect on them. He always insisted that what others witnessed in him was really their own true Self mirrored back to them. He said often, “The Self of the teacher and that of the student is one and the same.” People of all ages, all walks of

life, came from every continent. The essence, one's true Self, was fully welcomed. As one person described it, "After a lifetime of searching, my soul finally felt at home." In my experience: it was finally in his presence that the "ugly duckling" was recognized as a "swan" (referring to the well-known children's story). And this mirroring of soul makes all the difference in a person's life—to realize the truth of what we are.

He said that what he teaches is not different from the core principles of the world's religions—unconditional love, compassion, humility, and kindness for all beings: "Make a gift of your life and lift all mankind by being kind, considerate, forgiving, and compassionate at all times, in all places, and under all conditions, with everyone as well as yourself. That is the greatest gift anyone can give."[26]

In 1995, the Hawkinses' publishing company, Veritas Publishing (Sedona, Arizona), printed the first copies of *Power vs. Force: The Hidden Determinants of Human Behavior*, the groundbreaking book that first introduced the Map of Consciousness to the world. The impact has been profound. Eventually also published through Hay House, it has reached over a million people in more than 25 languages. I count myself as one among the many individuals whose lives were completely transformed by that book and finding the Map.

His body of work now includes 16 books and more than 100 recorded lectures, as well as countless articles and interviews. All of this emerged in the last part of his life, when most people are enjoying retirement and "taking it easy." From ages 68 to 84, he traveled extensively and worked nonstop until the very end. In the last year of his life, I worked with him to complete his Author's Official Revised Edition of *Power vs. Force* (2012, repub. 2013) and *Letting Go* (2012). On some days when I went over to the house to work with him, he was tired or not feeling well, but a couple of shots of espresso and a funny joke to get us laughing and we were on our way, working nonstop for hours. I saw up close his inexhaustible commitment to fulfilling his destiny and helping his fellows.

As a university professor, I assign his books to students. An interesting fact is that students observe something about his books that they don't about any others: "He expresses exactly what I knew to be true, only I didn't know how to say it." Dr. Hawkins, in his Preface to *Power vs. Force*, affirms that he is merely saying what we already know deep inside: "This book will have been successful if by the end of it you exclaim, 'I always

knew that!' What is contained herein is only a reflection of that which you already know, but do not know that you know. All that I have hoped to do here is to connect the dots to let the hidden picture emerge."

He never claimed to have discovered a secret code or to have unearthed some special gnostic mystery "from the nose hairs of a camel" (as he liked to joke). As you'll read in Chapter 8, he simply reminded us of the "universality" of Truth, that it "is true at all times and places, independent of culture, personalities, or circumstances," and he gave us a Map to find it. Beyond the light it sheds on ordinary human pursuits of health, art, livelihood, relationships, and politics, the Map provides one of the first modern demarcations of the highest levels of human consciousness (Self-realization, the Void, Nothingness versus Allness, Full Enlightenment) and their differential phenomena. The autobiographical essay at the end of this book substantiates the advanced consciousness of its author. Dr. Hawkins describes the gradations of Enlightenment with a level of clarity that indicates the experiential realization of them. We cannot, after all, draw a map to a place we haven't been.

Swami Chidatmananda, highly respected Vedanta teacher of India, told me that Dr. Hawkins's books contain essentially the same perennial truth as the ancient Upanishads (Vedanta), only written in our modern idiom: "There is no difference between what he has experienced and discussed, and what was said by the greatest sages and saints of India."[27]

ABOUT THIS BOOK

Before Dr. Hawkins passed away in 2012, I asked him and Susan to muscle-test a list of future projects, whether to be done or not. On that list was a "primer" of his work, and the answer was yes. The book you hold in your hands is a fulfillment of that intention.

This is a unique book within his body of work because it gives readers a taste of his teachings across a spectrum of topics: an explication of the Map of Consciousness, our connection with animals, the evolution of consciousness, personal growth, enlightened leadership, physical healing, successful business, addiction recovery, transcending ego barriers, high spiritual states, to name a few.

Unlike his other books, it exposes the reader to his various styles of communication: formal published works, conversational, and live lecture. The content is drawn from all his books, some lectures, and some informal conversations. Editing was done to facilitate reader comprehension and condensation of the material into a primer volume. The book is a solid introduction of Hawkins's body of work to new readers and an edifying recapitulation for long-time students. All the calibrations given in this book were done by Dr. Hawkins and Susan Hawkins before his passing in 2012. *Calibration* is the term that Dr. Hawkins used to designate his use of the kinesiologic method to verify the level of consciousness (that is, energy field) of something on his Map of Consciousness.

The chapters in the book are meant to complement the compilation of Dr. Hawkins's lectures also titled *The Map of Consciousness Explained* (Hay House 2019), with charts included here so that listeners can see what he is referring to on the audio program. Bibliographical references are not included. Instead, the sources for each chapter are in the Resources section at the end of the book; the reader who wishes to can follow up in those books to find Dr. Hawkins's extensive bibliography references. Questions for discussion in study groups and a Glossary of terms used can also be found in the back.

Each of the three sections dividing this book—"Foundations," "Practical Applications," and "Advancing Consciousness"—is preceded by a brief editorial comment, along with a vignette from Dr. Hawkins's clinical experience. The "Foundations" section lays out the implications of the Map of Consciousness: How did the Map emerge? What is the scientific background? What are levels of consciousness and energy fields? How does one calibrate the levels of consciousness? How has consciousness evolved over the millennia? These are some of the questions answered in the first section.

The "Practical Applications" section shows how the Map of Consciousness applies to everyday life. Dr. Hawkins gives easy-to-understand steps to solving basic human problems, such as physical health, success in life's endeavors, and overcoming addiction. Addiction, at its core, is the seeking of happiness outside oneself. Though Chapter 6 explicitly addresses substance addiction, the principles can be applied to any compulsion or addictive pattern. Addiction recovery is especially relevant due to the shocking upsurge in drug and alcohol deaths in current

society. Dr. Hawkins relates the Map of Consciousness to the Twelve Steps in a way that is useful for addiction and other contexts. Notably, Dr. Hawkins encouraged his spiritual students to follow the Twelve Traditions of AA when meeting together in study groups, as the guidelines on anonymity and service reduce the tendency of spiritual groups to make a special "teacher" out of someone.

In the third section of the book, "Advancing Consciousness," Dr. Hawkins lays out the characteristics of true teachers and teachings with exceptional clarity. Until now, humankind has lacked a gold standard by which to test the trustworthiness of spiritual teachers. Countless earnest seekers have fallen to their death or into suicidal despair at the hand of false gurus or messiahs. This section of the book gives specific guidance for how to avoid spiritual traps, as well as how to expand one's level of consciousness. The steps are simple, yet Dr. Hawkins says that not many people follow them because the ego secretly believes that it already "knows." You might ask yourself: Are you ready to let go of what you think you know? He shares from his own experience that unimaginable bliss awaits those who surrender at great depth. Paradoxically, he says, the journey is more about surrender than attainment: "When the clouds are removed, the sun shines forth." In other words, when we let go of what we're not, we become what we truly are. He told me one time, "Inherently you are Buddha-nature; you just haven't realized it yet."

Understanding the Levels of Consciousness

In 2003 when I first encountered the Map, I had been a scholar of mystics and professor of religious studies for many years. I immediately recognized Dr. Hawkins's "Levels of Consciousness" as the classic stages of human inner evolution found in the world's sacred literature and suggested by philosophers, sages, and mystics throughout the centuries. For example, from Christian tradition there is *The Ladder of Divine Ascent*, by Eastern Orthodox desert monk John Climacus (c. 579–649) of Mount Sinai, in Egypt, and the *Interior Castle (The Mansions)*, by Catholic mystic St. Teresa of Ávila (1515–1582 A.D.), in Spain.

Whether it's climbing a ladder of virtues to reach the top rung, which is Love, or going inward to the innermost mansion of Divine Union, the seeker is taken through many stages. In Buddhist tradition, the 10 ox-

herding pictures showing the steps on the path of awakening from ignorance to Enlightenment have been a staple teaching tool since their origin in 12th-century China. And, in Sufi tradition, there are numerous descriptions of the inner journey and its "stations," from the famous poetic allegory *The Conference of the Birds*, by Persian mystic Farīd al-Dīn ʻAṭṭār (c. 1142–1220), to the *Twelve Levels of Initiation*, outlined by modern Sufi mystic Llewellyn Vaughan-Lee.

Though they may vary in wording and context, the essence of these teachings from diverse religions is the same: seekers of Truth go through many stages. Experientially, the stages are not linear, yet there is a definite evolution of consciousness for dedicated seekers. The initial stage occurs, for example, when a person realizes there's more to life than worldly pursuits. By turning inward, they enter what St. Teresa calls the "interior castle." Or perhaps they are like the "herder" in the ox-herding pictures, who stops to notice for the first time the tracks of the ox, a symbol for our innate Buddha-nature. They become aware of their spiritual life and are interested in cultivating the needed qualities of discipline, patience, humility, single-pointedness of mind, teachability, and service to others. Far along on the journey, if they continue on the sometimes arduous and pathless path, seekers are given an experience of the all-important reality of Love. It had always been there but only as a "hidden treasure buried within the heart" (as the Sufis say). The opening of the heart is a turning point, for now seekers have gone beyond the limits of logic and entered into the realm of selfless grace, synchronicity, and joy.

Though I had imbibed and taught this literature, the Map of Consciousness was the first time I had ever come across a scientific work that confirmed these classic levels of spiritual life as actual, measurable "attractor patterns" and "energy fields." It was a stunning verification of right-brain intuition through the means of left-brain knowledge.

I found the Map of Consciousness to be brilliant in its simplicity; one single-page chart reveals the entire journey. Moreover, it is clinically sophisticated in its depiction of the emotional process, view of God, view of self, and view of life true to each level of consciousness. It is free of dogma and religious nominalization, so anyone can find their path in life illumined by studying the Map, regardless of religious belief. Perhaps the most intriguing aspect of the Map, which distinguishes it from the plethora of spiritual road maps presented by mystics throughout history, is the

verification that, with each progressive level of consciousness, the "frequency" or "vibration" of energy measurably increases. In other words, the more conscious and loving a person becomes, the greater their impact on the world at large.

The whole premise of Hawkins's work resonates with common sense. Negativity drains, positivity uplifts. Positive energy fields (Courage, Willingness, Acceptance, Reason, Love) are more powerful than negative ones (Shame, Apathy, Fear, Anger, Pride) because they are aligned with the energy of life itself. Love heals; Fear constricts. Courage moves us forward; Grief holds us back. Many of us know, for example, the courage it takes to let go of grief and to love again after we've lost our love mate to death or divorce.

Each energy field represents a view of life that makes sense to those at that level of consciousness. Endless arguments go on between people at different levels (even in the same family or workplace) because the world they are seeing is literally a different world. If one is wearing red-colored glasses, everything will appear red, no matter how strong is the case presented by those wearing green-colored glasses. Is the world green or red? The world you see depends on the lens you are looking through. A person stuck in Grief, for example, sees nothing but the past; they talk about "what used to be." A lot of frustration is eased when one realizes that people aren't "bad"; they are simply seeing life the way they see it because of the lens they have. That lens is their level of consciousness.

Some people dislike a linear scale of "levels," and the very idea of levels might be fodder for the ego. Dr. Hawkins himself bemoaned what the ego did with it, such as thinking oneself to be in the level of Love when in reality one hasn't yet reached the self-resolution inherent to the level of Acceptance.

Here's the catch: The Map may look linear, but it isn't. Dr. Hawkins provided a numerical, logarithmic scale in order to assist our linear, logical mind in comprehending fields of consciousness, but the energy fields themselves are not linear; rather, they are *attractor fields*.

I once asked him, "What was the progression of your consciousness in this lifetime?" There was a long pause. When he dropped his head in his hands, I knew my question had no reality! "It can't be described," he finally said. "You don't go from one level to the next in linear fashion. It's more accurate to say it's phasic, like the weather."[28]

Sincere seekers will find the Map eye-opening. When first encountering it, they are comforted to know there is a road map for the inner journey. Recently, a college student said to me, “It helps me a lot to see where Acceptance is, and that’s where Forgiveness occurs. That’s what I’m aiming for in my relationship with a particular person. Right now, I’m in Anger, holding the resentment, but the Map gives me a process to move through.”

Seekers are also validated by the Map in their quest for Love as the source and destiny of spiritual life. Much of religious history has preached a distorted doctrine of guilt, self-punishment, austerity, and fear as the way to Truth. It can be relieving and a major course correction to see that Guilt and Fear are at the bottom of the scale and Love and Joy are at the top. Dr. Hawkins liked to say, “Guilt gets you an ulcer, not God!” God is Love, and thus the way to Truth is in Love and through Love.

Also informative is seeing that Reason, the most highly touted virtue in Western culture, is indeed refined energy, but it pales in comparison to the energy of the heart. True knowledge is experiential; it comes from the life lessons we have internalized into our hearts and whole being. Otherwise, people say, “They’re just a talking head.” As Dr. Hawkins says, “The pathway of the heart then bypasses the intellect and puts its faith in the perfection of love rather than the pursuit of the intellect and reason. To Love, the intellect and logic are merely tools; they are not ‘who I am.’”[29]

Dr. Hawkins’s studies of nonlinear dynamics, quantum physics, and advanced mathematics allowed his Map of Consciousness to incorporate ideas not in other mystics’ renderings of the stages of the inner journey. For instance, life energy can be likened to electrical circuitry. In other words, we might say that Divinity is the Infinite Field of Power stepped down through the levels of consciousness, similar to a step-down transformer. The human nervous system and protoplasm cannot handle the immense energy of the Infinite, except as it comes to us in the degrees that our circuitry can handle. By analogy, 50,000 volts is not very useful in the household, but 110 volts is workable. In a household, there is no judgment of the various appliances based on their electrical capacity or wattage. A refrigerator is not “better than” a nightlight, is it? Just so, the various levels of consciousness do not indicate better or worse but simply different degrees of energy, each with its specific function.

Too much electricity can “break” a circumscribed circuit, but a circuit with wide voltage capacity can handle more power. The Dalai Lama, for

example, has an energy field or level of consciousness that is expansive and loving enough to handle immense amounts of life energy, so he radiates out high levels of healing energy, we might say. His inner state of Joy and Love bubbles over with humor, laughter, kindness, and compassion. Most people, however, do not have the same capacity to be a high-energy conduit to others because their inner attention is routinely focused on their own needs, thoughts, feelings, and agendas. Their inner "circuitry" is constricted in its focus on self, and not capable of unconditional love for the world. Some people, in fact, are almost solely *self*-absorbed. Such negative levels of consciousness (for example, Shame, Guilt, Fear, Desire, Anger, and Pride) take, rather than contribute, energy. This book is a light unto the path of any individual who wants to become more effective in any area of life.

Approaching This Book

Dr. Hawkins's style of writing and speaking was geared toward facilitating both so-called left- and right-brain comprehension. He explained it this way in his original preface to *Power vs. Force*:

> In actuality, we know things by a holistic pattern-recognition. The easiest way to grasp an entirely new concept is simply by familiarity. This kind of understanding is encouraged by a style of writing characterized as "closure." Instead of using only sparse adjectives or examples to express thoughts, they are instead run out and completed by use of repetition. The concept is then "done," and the mind is left at ease. Such an approach is also desirable because the mind that reads Chapter 3 will not be the same as the mind that reads Chapter 1.
>
> For that matter, the idea of having to start from Chapter 1 and read progressively to the end is merely a fixed left-brain concept. This is the pedestrian path of Newtonian physics, based on a limited and limiting view of the world, in which all events supposedly happen in a linear sequence. This form of myopia arises from an outdated paradigm of reality. Our wider and far more comprehensive view draws not only on the essence of the most advanced physics, mathematics, and nonlinear theory but also on intuitions that can be experientially validated by anyone.

> . . . I have therefore attempted, as much as possible, to present these subjects in nontechnical terms. There is no need to worry that some erudite intellectual capacity is required to digest this material. It is not; we will circle around the same concepts over and over until they are obvious. Each time we return to comment on an example, greater comprehension will occur. This kind of learning is like surveying new terrain in an airplane: on the first pass, it all looks unfamiliar; the second time around, we spot some points of reference; the third time, it starts to make sense, and we finally gain familiarity through simple exposure. The inborn pattern-recognition mechanism of the mind takes care of the rest.[30]

Whether you start at the beginning or end, you'll find that the book circles around this center point: *We change the world not by what we say or do but as a consequence of what we have* become. Dr. Hawkins affirms that even the tiniest increase in our own consciousness benefits the world at large. Love is so powerful, he says, that one loving thought in a day cancels out all the negative ones. "If you notice a stray cat walking across the street and you send it love and hope for its existence, that undoes the cursing you did all morning at your mother-in-law or teacher or whomever you were mad at."[31]

The planet is full of people trying to "change the world" but doing so only at the level of symptom, not source. This kind of force creates counterforce, and we end up with gridlock rather than greatness. Greatness comes from within. It is the courage to change *oneself*. The message of this book is vital for our society: as *we* change, the world is changed.

If we are motivated by love, if love is what moves us, then everything we touch and everywhere we go and everyone we meet will be made better because of what we have *become* as a loving person. Love is the silent power that inspires, heals, uplifts, encourages, and improves everything. And because Love is a radiation within the interconnected energy of the universe, which is nonlocal and nonlinear, we make an impact wherever we are, no matter what we are doing. To love any single piece of life is to love all life, for everything is interconnected.

The gift of Dr. Hawkins's contribution to human evolvement is beyond what words can express. Without a Map, the treasure cannot be found. This pathway is open to all who choose it. Everyone has a different starting

point, yet each of us guides the rudder of our future by our own hands. Each moment brings freedom to choose.

— Fran Grace, Ph.D.

Dr. Grace, Professor of Religious Studies and Founding Steward of the Meditation Program at the University of Redlands in California, is the author of several books, including The Power of Love: A Transformed Heart Changes the World *(2019), dedicated to Dr. Hawkins and published by Inner Pathway Publishing, a 501(c)(3) nonprofit organization she founded in 2008, in accord with his guidance.*

PART I

Foundations

In the first three chapters, Dr. Hawkins gives the background, science, and main components of the Map of Consciousness. Two of the key concepts you will encounter are attractor field *and* field of dominance. *Here is a story from his clinical years as a psychiatrist that illustrates these concepts by showing that the attractor field of Love is more powerful (dominant) than that of Fear:*

Betty was 34 years old, but she looked much older because she was thin and drawn. She entered the office carrying armloads of paper bags, which were later found to contain 56 different bottles of health-store preparations, vitamins, and nutritional supplements, plus several bags of special food. Her fear had started out as a germ phobia, and soon everything around her seemed to be possibly contaminated with germs. She had many fears of contracting contagious diseases, which had progressed now to a fear of cancer. She believed every scare story she read, so she was afraid of nearly every food, the air she breathed, and getting sunshine on her skin. She wore white clothes because she was afraid of dyes in the materials.

In the office, she would never sit down because she was afraid that the chair might be contaminated. Whenever she needed a prescription, she asked that it be written from the middle of the prescription pad, which had not been touched. Furthermore, she wanted to tear the page from the pad herself; she didn’t want me to touch it, because possibly I had gotten germs from shaking hands with the last patient. She wore

white gloves at all times. Ultimately, she requested to be treated by telephone, as she was too afraid of making the trip to the office again.

The following week on the phone, she said that she was afraid to get up. She called from home while still in bed, because now she was afraid to go out on the streets. She had developed a fear of muggers, rapists, and air pollution. At the same time, she was afraid to stay home in bed and get worse, and to compound all her other fears, she was afraid that she was losing her mind. She was afraid that the medication wouldn't help her and that it might have side effects, but she was loath *not* to take it for fear that she would not get better. Now she said that she had a fear that she might choke on the pills and had stopped taking even her health supplements, much less the prescribed medication.

Her fears were so paralyzing that every therapeutic maneuver was totally stymied. She wouldn't allow me to talk to her family. She was afraid they would find out that she was seeing a psychiatrist and think she was crazy. I was totally baffled and racked my brain for weeks as to how I could possibly help her. Finally, I let go. I experienced the relief of surrender in that I just totally accepted this fact: *There is absolutely nothing I can do to help her. The only thing left to do is just to love her.*

And so, that's what I did. I just thought of her lovingly, and frequently I sent her loving thoughts. I gave her as much love as I could possibly give when we talked on the telephone, and finally, after a couple of months of "loving therapy," she got sufficiently better to come to the office. As time went on, she improved and her fears and inhibitions began to diminish, though she never did develop any insight. She was too afraid of talking about psychological matters, she said—so over the months and eventually years of treatment, the only thing I ever did was to love her.

This case illustrates the concept that a higher vibration such as Love has a healing effect on a lower vibration—in the patient's case, Fear. This Love is the mechanism of reassurance, and very often we can quiet another person's fears by our mere physical presence and by the loving energy that we project to them and with which we surround them. It is not what we say but the very fact of our presence that has the healing effect.

CHAPTER ONE

OVERVIEW OF THE MAP OF CONSCIOUSNESS

The Map of Consciousness documents the first time that levels of consciousness have ever been calibrated. On this chart we find the entire spectrum of human experience and how to align ourselves for greatest happiness and ultimate freedom. Simply to encounter the Map is an event of great fortune, for certain pieces of information jump our consciousness enormously just to hear about them.

UNDERSTANDING CONSCIOUSNESS CALIBRATION

Every person is born with a calibratable level of consciousness, which is an energy field within the infinite field of consciousness. Indeed, everything in the universe constantly gives off an energy pattern of a specific frequency that remains for all time, and we now have a means by which to calibrate energy fields as to their relative strength, similar to what is done with a light meter.

Stratifications of consciousness have been well known, expressed throughout human history in various schematics (for example, Zen ox-herding pictures), yet this is the first time that the levels of consciousness have been scaled according to their actual energetic power and correlated with specific aspects of human experience. (The emergence of this clinical science of truth is described in *Power vs. Force: The Hidden Determinants of Human Behavior*.)

The technique we use for consciousness calibration is the living clinical science of muscle testing, which utilizes the human nervous system and the energy of life as expressed through the acupuncture energy system as the requisite sensitive biological measuring instrument. (The technique cannot be duplicated by nonliving scientific instruments.) Simply put, in the presence of truth, the body's musculature goes "strong." In contrast, it goes "weak" when confronted with falsehood (which is the absence of truth, not its opposite). This is a rapid response that quickly reveals the degree of truth of anything. Integrity of intention is required to conduct the test accurately.

The Map of Consciousness is a reference guide to the spectrum of consciousness, charting the calibrated levels of energy, similar to how a thermometer measures levels of heat, a barometer measures levels of atmospheric pressure, and an altimeter measures levels of elevation. The measurements are not based on personal opinion or relativistic perception. Because they are stationary, they form an absolute scale. Anything can be calibrated and placed somewhere along the scale as a number. The number is not a judgment or a moral statement; it simply indicates the gradient of whatever is being measured. One important statement about the infinite field of consciousness is that it represents the Absolute relative to which all else can be calibrated by degrees. Calibrations do not establish truth; they merely confirm it.

Not surprisingly, for example, the energy of Mother Teresa (cal. 710) was very different from that of Adolf Hitler (cal. 40), and most people calibrate somewhere between them. This has been intuitively known, and now we can verify it on a scale. Music, movies, places, belief systems, books, political leaders, ideological positions, animals, intentions—all life—emit an energy that can be calibrated as to its essence and its degree of love and truth.

On the Map of Consciousness, each level of consciousness is calibrated on a logarithmic scale of energetic power (to the base of 10), ranging from 1 to 1,000, where 1 indicates existence, and 1,000, at the top of the Map, indicates the highest level that has ever graced the planet; it is the energy of Jesus Christ, the Buddha, and Krishna. The level of Shame (20) is at the bottom, close to death, and the level of Courage (200) is the critical point of truth and integrity. Love (500) is the gateway to the spiritual domain.

The level of Courage (200) marks the shift from negative to positive energy. It is the energy of integrity, self-honesty, and real empowerment. The levels of consciousness below Courage are antilife (*force*), whereas the levels above it are supportive of life (*power*). We tend to seek out people over the critical level of 200. We say they are "high," and we appreciate their "positive" energy. Their environment is safe and clean. Animals are attracted to them. They have a green thumb and positively influence everyone around them. At the level of Courage, the negative feelings have not all disappeared, but there is sufficient energy to handle them, because one has reowned self-adequacy. The fastest way to move from the bottom to the top is by aligning with truth and love.

Eighty-five percent of the world's population calibrates under 200, which accounts for the vast suffering on the planet. Humankind, thankfully, is saved from self-destruction by virtue of the fact that the minority calibrating at positive levels counterbalances the weight of negativity. For example, one individual at the level of Love (500) counterbalances 750,000 individuals below 200. The significance of each person's inner evolution, then, becomes obvious.

Another notable discovery is that family pets calibrate around 245–250, and their nature is benevolent overall, which means we are safer with a cat or dog than with the majority of people on the planet!

(Such findings may hit the reader with "truth shock," so we will circle back to these data points throughout upcoming chapters by relating them to various contexts of our common human experience. Learning takes place as a result of familiarity, for each exposure allows for integration of information that may have been missed or not understood the first time.)

The average person (if they calibrate over 200, the level of integrity) can verify the numbers on our scale by using the simple method of muscle-testing. Someone can test you by pressing down on your arm while they say, "On a scale from 1 to 1,000, where 1,000 represents the great Avatars, Courage/Truth is over 100? Over 150? Over 175? Over 200?" At 200, the arm will go weak. As noted in previous publications, these calibrations have been verified worldwide for decades in various countries, in clinical settings, and among different age and cultural groups. (A full explanation of the technique can be found in Appendix A.)

The gist is easy to experience and comprehend. Anything with an energy over 200 makes your muscles go strong, and anything under 200 makes you

go weak. Thus we have an instantly available means of discerning truth from falsehood. The body can discern, to the finest degree, the difference between that which is supportive of life and that which is not.

We should not be surprised by this. Living things all react positively to what is life-supportive and negatively to what is life-threatening; this is the fundamental mechanism of survival. Inherent in all life-forms is the capacity to detect change and react correctively—thus, trees become smaller at higher elevations as the oxygen in the atmosphere becomes scarcer. Human protoplasm is far more sensitive than that of a tree. If you use your body as a pendulum, you will notice that you automatically fall forward when holding in mind a truth, and you fall backward when holding in mind a nontruth. “I want to heal” is a statement that can be tested when a person begins therapy. A fall backward indicates a lack of readiness to heal. If they fall forward, indicating the truthfulness of their intention, the prognosis is good.

DATABASE OF CONSCIOUSNESS

Now, to quell my fear that perhaps, despite my best efforts, the reader might not get the essential message of this study, I will spell it out here at the beginning: the individual human mind is like a computer terminal connected to a giant database. The database is human consciousness itself, of which our own consciousness is merely an individual expression but with its roots in the common consciousness of all humankind. The database transcends time, space, and all limitations of individual consciousness. This database is the realm of genius; because to be human is to participate in the database, everyone, by virtue of their birth, has access to genius. The unlimited information contained in the database has now been shown to be readily available to anyone in a few seconds, at any time and in any place. This is indeed an astonishing discovery, bearing the power to change lives, both individually and collectively, to a degree never yet anticipated.

The great Swiss psychoanalyst C. G. Jung (cal. 520), noting the ubiquity of archetypal patterns and symbols, deduced the “collective unconscious,” a bottomless, subconscious pool of all the shared experiences of the whole human race. We may think of it as a vast, hidden database of human awareness, characterized by powerful, universal organizing patterns. The

great promise of the database—tapping into all that has ever been experienced anywhere in time—is its capacity to "know" virtually anything the moment it is "asked."

This database is the origin of all information obtained sub- or suprarationally, by intuition or premonition, by divination or dreams, or by "lucky" guess. It is the fountainhead of genius, the well of inspiration, and the source of "uncanny" psychic knowledge. A question cannot be asked unless there is already the potentiality of an answer. The reason for this is that both the question and answer are created out of the same paradigm and, therefore, are exactly concordant. There is no "up" without an already existent "down." Causality occurs as simultaneity rather than as sequence; *synchronicity* is the term used by Dr. Jung to explain this phenomenon in human experience. As we understand from our examination of advanced physics, an event "here" in the universe does not "cause" an event "there" in the universe. Instead, both appear simultaneously, but perceptual observation puts a causal sequence on it.

By analogy, we scan the evening sky and find pleasure in identifying a favorite constellation. But in reality, there are no such things as constellations. That familiar pattern of what we call stars is made up of points of light originating from totally unrelated sources—some millions of light-years closer or farther away, some even in different galaxies, some actually separate galaxies themselves; many have, millennia since, burned out and ceased to exist. Those lights have no spatial or temporal relationship to each other except what we project onto them. It is not only the shape of a dipper or bear or man but also the very pattern, the "constellation" itself, that is projected onto the sky by the eye of the beholder.

What is the connection between these events, then, if it is not a Newtonian linear sequence of cause and effect? Obviously, the two events are related or connected to each other in some invisible manner—but not by gravity or magnetism or a cosmic wind or an ether; they are encompassed by an *attractor field* of such magnitude that it includes both events.

Likewise, when schools of fish swim in sync or birds fly in a V formation with their flock, each one is where they are not as a result of their alignment with the others but because they are all attuned to exactly the same attractor field. Thus a fish swimming at one edge of a school will turn

instantaneously in sync with its fellows when they are fleeing a predator, even from a quarter mile's distance.

The existence of a nonlinear, interconnected database of consciousness may be difficult to comprehend at first, but we will circle around this territory in several different ways so that, in the end, you will have not only grasped the reality of consciousness but also realized your vital place within it.

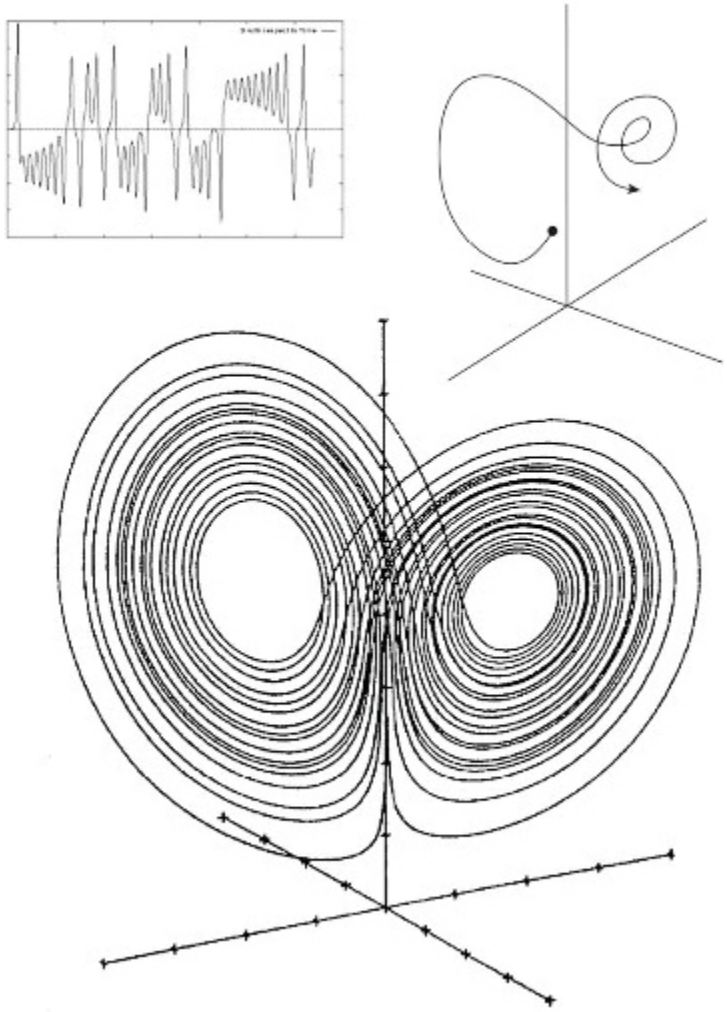
SCIENTIFIC BACKGROUND OF ATTRACTOR PATTERNS

The evolution of this work, which began in 1965, was fostered by developments in numerous scientific fields—of which three were of special importance:

- Clinical research on the physiology of the nervous system and the holistic functioning of the human organism resulted in the development in the 1970s of the new science of *kinesiology*.
- Meanwhile, in the technological arena, computers were being designed that were capable of millions of calculations in milliseconds, making possible the new tools of artificial intelligence. This abrupt access to formerly inconceivable masses of data begat a revolutionary perspective on natural phenomena: *chaos theory*.
- Simultaneously, in the theoretical sciences, quantum mechanics led to advanced theoretical physics; through associated mathematics, a whole new study of *nonlinear dynamics* emerged, which verified that there really is no chaos in the universe; the appearance of disorder is merely a function of the limits of perception.

Attractor is the name given to an identifiable pattern that emerges from a seemingly unmeaningful mass of data. There is a hidden coherence in all that appears incoherent. This inner coherence was first demonstrated in nature many decades ago by Edward Lorenz, the MIT mathematician and meteorologist who studied computer graphics derived from weather patterns over long courses of time. What appeared on the surface to be chaotic, disconnected phenomena turned out in actuality to have a coherent

pattern, noted in the attractor pattern he identified, now known as “Lorenz’s Butterfly.”



Lorenz demonstrated the interrelatedness of seemingly unrelated phenomena, such that small changes can have very large effects. As he put it, the flap of a butterfly’s wings might ultimately become a tornado. This was his famous “butterfly effect,” a discovery that challenged Isaac Newton’s “clockwork universe,” the conventional, deterministic view of nature at the time. Lorenz’s findings revolutionized the understanding of phenomena, which emerge as a consequence of interacting attractor patterns, not linear causality.

Most important to our research is the discovery that some attractor patterns are very powerful (Willingness, for instance, or Love) and others

are much weaker (Guilt or Anger, for example). There is a *critical point* that differentiates the two distinct classes. This phenomenon of consciousness is parallel and corollary to the high- and low-energy bonds in the mathematics of the chemical bond.

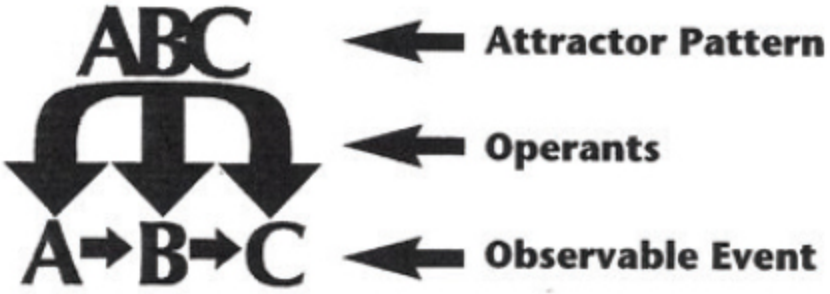
A *field of dominance* is exhibited by high-energy patterns in their influence over weaker ones. This may be likened to the coexistence of a small magnetic field within the much larger, more powerful field of a giant electromagnet. The phenomenological universe is the expression of the interaction of endless attractor patterns of varying strengths.

Causality, within the observable world, has conventionally been presumed within the Newtonian paradigm to work in the following manner:

A→B→C

This is called a deterministic linear sequence—like billiard balls sequentially striking each other. The implicit presumption of the Newtonian paradigm is that *A* causes *B* causes *C*. In this scheme of material determinism, nothing is inherently free, but only the result of something else. It is thereby limited; what this system really defines is the world of *force*. Force *A* results in force *B*, which is then transmitted to force *C* with consequence *D*. *D*, in turn, becomes the beginning of another series of chain reactions, ad infinitum. This is the left-brain world, mundane and predictable. It is the limited Newtonian paradigm (cal. 450) from which the conventional sciences operate: familiar, controllable, but uncreative—determined, and therefore limited, by the past. It is not the world of genius, but to many it feels safe. It is the world of productivity and practicality. To creative people, however, it seems pedestrian, prosaic, uninspiring, and limiting.

Strikingly, our research indicates that causality actually operates in a completely different manner, in which the *attractor pattern* complex "ABC" splits through its "operants" and is expressed instead as the seeming sequence "*A*, then *B*, then *C*" of perception.



From this diagram we see that the source (ABC), which is the unobservable attractor pattern, results in the visible sequence A◪B◪C, which is an observable phenomenon within the measurable three-dimensional world. The typical problems the world attempts to deal with exist on the observable level of A◪B◪C. But our work is to find the *inherent attractor pattern*, the ABC out of which the A◪B◪C seems to arise. This description of how the universe works is in accord with the theories of physicist David Bohm (cal. 505), who has described a holographic universe with an invisible implicate ("enfolded") and a manifest explicate ("unfolded") order.

We see that the concept ABC, which is within the invisible, enfolded universe, will activate emergence into the visible world to result in the sequence, A◪B◪C. Thus, the visible world is created from the invisible world, and is therefore influenced by the future. The capacity of the invisible concept to materialize is based on the *power* of the original concept itself. The more an inner ABC is aligned with the universal principles of life, the more effective its A◪B◪C in the outer world.

In this simple diagram, the operants transcend both the observable and the nonobservable; we might picture them as a rainbow bridging the deterministic and the nondeterministic realms.

Therefore, nothing occurs in the world that is not first conceived "in here." The idea of constructing the world's tallest building produced an invisible concept, which eventually became the Empire State Building within the visible world. All expressions "out there" arise first from "within here." This scientific insight corresponds with the view of reality experienced throughout history by enlightened sages, who have evolved beyond consciousness to the state of pure awareness. Consciousness itself is

the key to the sought-for “unified field theory of everything” (statement calibrates at 1,000).

Certain concepts and values have much greater power than others. An ABC may be either a high-energy attractor or a low-energy attractor. Simply stated, powerful attractor patterns make the body go strong, and weak patterns make the body go weak. If you hold forgiveness in mind, your arm will be very strong in the clinical muscle-test. If you hold revenge in mind, your arm will go weak.

For our purposes, it is really only necessary to recognize that *power* is that which makes you go strong, while *force* makes you go weak. Love, compassion, and forgiveness, which may be mistakenly seen by some people as submissive, are in fact profoundly empowering. Revenge, judgmentalism, and condemnation, on the other hand, inevitably make you go weak. Therefore, regardless of moral righteousness, it is a simple clinical fact that in the long run, the weak cannot prevail against the strong. That which is weak falls of its own accord.

All the great teachers throughout the history of our species have merely taught one thing, over and over, in whatever language, at whatever time. All have said, simply: *Give up weak attractors for strong attractors.*

Attractors are organizing principles, and organizing principles have different levels of power. This is one of the secrets of the success of powerful people. Their entire lives are automatically and effortlessly organized by their complete and total alignment to very high and powerful principles.

Applications of Attractors

We now understand how Mahatma Gandhi, a 90-pound quiet man wearing only a dhoti, defeated the British Empire. It is very simple. Gandhi was totally organized in everything he thought, did, felt, and expressed, by the universal principle that everyone is equal by virtue of the divinity of their creation, with intrinsic human rights. Comparatively, the British Empire was coming from a limited principle of what was only good for the advantage of its own political aims; therefore, its self-centered attractor was overpowered by the universal attractor that was activating Mahatma Gandhi. What played out historically in India was merely the outer

expression of the less powerful attractor having to conform to a more powerful attractor (in accordance with “fields of dominance”).

There is great power in a principle such as love. We know the truth of this from our own human experiences—that out of love we would do things and take risks that would be ridiculous from a logical viewpoint. We have experienced this in the matter of personal vendettas. We resent someone for a lifetime for something that we always held was vicious and unfair of them to do. Then one day while we are out gardening, it suddenly strikes us how sad it was for that person to be so limited at the time. They had to come out of such fear to be that way. Suddenly, the compassion of understanding opens up a powerful attractor. In one split second the unresolvable is instantly resolved. Not only is the unpardonable pardoned but we realize that there was nothing to pardon in the first place, except that the person was guilty of humanness. Once we own our own humanness, it is simple to forgive other people theirs. The more frequently we do this, the more effortless it becomes.

Obviously the one attractor pattern that dominates all of us is the attractor pattern of life itself. Just as nothing in our universe can escape the influence of gravity, either the principles upon which we operate coincide with the attractor pattern of life itself or they do not. Power comes from aligning with the dominant attractor patterns that are aligned with that which supports life.

Contemplating the Map of Consciousness reverses the world’s understanding of cause and effect. In this respect, the Declaration of Independence can provide a rewarding study. This document calibrates very high, at about 700. If one goes through it sentence by sentence, the source of its power appears: the concept that all are equal by virtue of the divinity of their creation, and human rights are intrinsic to human creation and therefore inalienable. Interestingly enough, this is the same concept that was the source of Mahatma Gandhi’s power. This very powerful ABC accounts for the success of the United States as a democracy on the observable level of A B C. If the reference to Divinity were removed from the founding document, the calibration would drop considerably.

THE COLUMNS OF THE MAP

◆ The center column of the Map consists of the **levels of consciousness** for each energy field, alongside the corresponding logarithmic numerical values. The next chapter describes this center column and details the essence of each level. The present section introduces the other four columns found to the left and right of the levels of consciousness on the Map. They indicate key aspects in human experience that correlate to each level of consciousness: view of God, view of one's self, emotion, and the process going on within consciousness. A later section in the book shows that brain function and rates of happiness are also correlated with level of consciousness.

◆ The column on the far-left side of the Map shows the **view of God** at each level of consciousness. Each level has its own understanding of God, a fact that explains the existence of widely different theologies and religious beliefs. A person's view of God has nothing to do with God; rather, their level of consciousness determines the God-view.

At the bottom of the Map, we see the demonic depictions of God, the anthropomorphic projections in which God is punitive, capricious, cruel, and terrifying. In certain books of the Bible and in primitivistic beliefs, God has to be assuaged by sacrificial killing animals and humans. Even today, "end times" predictions abound that describe natural occurrences such as tsunamis as evidence of God's anger or the fulfillment of some prediction from the Bible. This is the downside of religion and why many people become spiritual and not religious. The fallaciousness of such depictions of God is obvious when we recall that tsunamis, earthquakes, and hurricanes occurred on the planet long before humankind got here! It was a natural disaster that ostensibly wiped out the dinosaurs. So, was God angry at the dinosaurs? Such views of God are obviously negative projections from the human ego.

At higher levels of consciousness, God is viewed as benevolent, wise, infinitely loving, and merciful. From these levels, God is realized to be the source of love, of oneness, of all-being-ness. Finally, Divinity itself shines forth in all things, at which point *Gloria in Excelsis Deo* (Glory to God in the Highest) is all that can be said.

◆ The Map also has a column for one's own **life-view**. Those at a low level of consciousness hate themselves, and they project their hatred onto

the world, seeing evil everywhere. As you move up the scale, your view of yourself and your life becomes more and more positive, and finally you are comfortable with yourself. “Be as you are” calibrates at 590, the level of consciousness of Joseph Merrick, the so-called Elephant Man, who, because of a bone disease, became extremely disfigured. Despite taunting, ridicule, and social rejection, his attitude and demeanor were described as truly saintly. He was gentle, forgiving, nonreactive, and compassionate, even in the face of the basest ignorance. His uniqueness implies that his singular life symbolized spiritual possibility under even extreme conditions. Notably, he ignored the temptations of self-pity, victimhood, resentment, and hatred of his tormentors. At calibration level 590, he stood at the doorway of Enlightenment and was at peace with himself and the world.

A benign view of yourself is an important step, as it affirms the truth that you are doing the best you can. In fact, every human from moment to moment is always doing the best they can. Nothing else is possible except as a hypothetical mentation. From a negative energy field, people hypothesize impossible ideals for themselves and then go into guilt or self-punishment if they fall short of them. The self-satisfaction of Neutrality (250) offers considerable relief from the negative self-talk and immobilizing self-doubts experienced in the lower levels. People who operate at an integrous level overall may find that there is a certain area of life where they suffer a negative self-view, and it can be very liberating to let go of the resistance. For example, the woman who lets go of her negative body image is freed from the constant drain of comparing herself to other women. The man who overcomes his fear of public speaking is freed into new areas for career advancement and self-expression.

◆ To the right of the list of levels are the **emotions** associated with each specific level. These are the classic stages found in perennial philosophy, psychoanalysis, and various religious traditions. Under 200, we find what psychoanalysis terms the “emergency” emotions, and over 200 are the “welfare” emotions. All lower emotions are limitations and blind us to the reality of our true Self.

Resisting a negative emotion keeps you stuck. If you are willing to let go of negative emotions, you get freer and move up the scale, eventually experiencing predominantly positive feelings. At the very top of the scale, there occurs the realization of one’s true Self and the varying levels of

Illumination. The main importance of this is to note that, as one gets higher and freer, what the world calls spiritual awareness, intuition, and growth of consciousness occur. That which is impossible to see or experience at lower levels of consciousness becomes self-evident and glaringly obvious at higher levels of consciousness. For example, when one is in the grips of Desire (cal. 125), one cannot imagine that Serenity (cal. 540) could ever be possible. Yet for the person who has recovered from addiction, Serenity is a daily reality.

It is well to remember that the emotional correlates of the energy fields of consciousness are rarely manifested as pure states in an individual. A person may operate on one level in a given area of life and on quite a different level in another area of life. An individual's overall level of consciousness is the sum total effect of all the various levels operating within their life.

◆ Farther to the right shows the **process going on within consciousness itself**. On the level of Pride, for example, inflation is the process going on within consciousness and is of particular danger in our society, with the contentious narcissism of "I'm right" (at both ends of the political spectrum) and the ego inflation of the megalomaniac who leads the masses to their deaths. This phenomenon can be observed historically in the case of Napoleon, whose level of consciousness started out quite high, at 450, as a very good tactician and genius at mathematics and other accomplishments. Then suddenly, when he crowned himself emperor, his level dropped below 200. The Pope had always crowned the heads of Europe, but Napoleon crowned himself—the ultimate self-inflation! In that instant, his calibrated level went from 450 to 175. When he faced the Duke of Wellington (cal. 420) at Waterloo, Napoleon's intention was at 75 and thus he was defeated. The same thing happened with Hitler, who dropped from 430 to 40. When megalomania hits a leader, the populace is not aware that it has happened. In the beginning, Hitler's programs advanced society—*autobahn* and so forth. Then suddenly he crashed, and the monster emerged. What had been a great benefactor became the great killer of society.

The Map of Consciousness, therefore, casts new light on the progress of history. An important distinction for our purpose is that between *force* (energy below 200) and *power* (energy above 200). We can, for example, investigate a historical epoch such as the end of British colonialism in India.

As touched on earlier, the position of the British Empire at the time (cal. 175)—which was one of inflation, self-interest, and exploitation—was, we find, below the critical level of 200 on the Map of Consciousness. The motivation of Mahatma Gandhi (cal. 760) was near the top of the Map. Gandhi was victorious in this struggle because his position was one of far greater power. He was aligned with the universal principle of Truth: that all people are created equal by God with the inherent right to self-determination. The British Empire represented force, and whenever force meets power, force is eventually defeated.

Throughout history, all the world's great religions and spiritual disciplines have been concerned with techniques to ascend through these levels of consciousness. Most have also implied, or specifically stated, that to move up this ladder is an arduous task and that success depends on having a teacher (or at least teachings) to give specific instruction and inspiration to the aspirant, who might otherwise despair over this inability to achieve the goal unaided. Hopefully, the Map will help to facilitate this ultimate human endeavor.

Q&A

Q: What determines one's level of consciousness?

A: An individual's level of consciousness is determined by the principles they're committed to. To maintain progress in consciousness, there can be no wavering about principle, or the individual will fall back to a lower level. Expediency of "the end justifies the means" is never an adequate justification. If it is wrong to kill another human being, that principle can allow no exceptions, regardless of how emotionally appealing a construct used to justify the exception may be. Gandhi did not waver from his principles; for him, peaceful nonviolence was both the means and the end, and he held to the principle of nonviolence in "thought, speech, and action" (Gandhi's phrase).

Q: At what age can a person be calibrated?

A: According to our research, every single entity—at the moment of conception (the spirit enters the body at the third month of gestation)—already has a calibratable level of consciousness.

Q: Doesn't the calibrated Map of Consciousness imply value judgment or merit? Thus, isn't the level of Love (500) better than the level of Reason (400)?

A: The Map does not denote "better than," which is a projection of the ego. The Map merely denotes position or location that, in turn, denotes associated characteristics. A large tree is not "better than" a small tree. A brick at the bottom of the wall is not "better than" a brick at the top; they are both equally necessary to hold the wall in place. Thus, the consciousness level denotes a locus on a learning curve and a stage of the evolution of consciousness. The joy of life comes from fulfilling one's potentiality at any given level. Each level has its rewards, and they actually feel the same to each person. A life dedicated to God or a higher purpose is endlessly self-fulfilling—whereas, in contrast, a life devoted to personal gain is full of pitfalls and suffering.

Each level is suitable for that which it is. Somebody at 700 is not suitable as a carpenter, is not suitable to run a church, and is not suitable as a president. Most sages at 700 cannot function like that at all. They just sit in their ashram, and people come to say hello as they smile happily back at them. The 200s and the 300s—the builders of the world, the construction workers, the steelworkers, the people who go to work every day—are the backbone of our society. The 400s is the world of the intellect, with its logic and reasoning, that dominates America. The realm of Love, at 500, is rare, with Unconditional Love, at 540, being extremely rare, and upwards of 540 there's practically nobody. It isn't that 500 is better than 200. It's just that you're in a different space, like being at a different place on a map. Your problem to get from here to there is different if you start off in Albuquerque or if you start off in Denver. You're at a different place, and therefore you're looking at different terrain with different lessons.

Everything is complete just as it is. There's no deficiency anywhere. When you understand the universe, you see everything is going from "complete" to "complete." Everything is complete and perfect right now. Everybody is just completely the perfect manifestation of their total karmic

evolution up to this point in time. Everyone serves the whole no matter their condition or level.

Q: What is consciousness calibration?

A: The Map of Consciousness allows us a way of discerning essence as opposed to perception. For example, let's say someone tells you, "I come here out of friendship." If you calibrate him at 190, it's a good idea to search him! He says one thing and may look benign, but in truth, he's up to something else. His intention is not in your best interest. "Wolf in sheep's clothing" is how we might describe such a person.

When we calibrate something according to the Map of Consciousness, we are discerning the level of truth, love, integrity, and benignity in something or someone. We're interested to know the truth and the essence of the energy field, which is about motive and intention. We get a positive answer if the question has a reality. Consciousness calibration depends on the question and the answer having an equivalent reality. That which is false has no reality within the infinite field of consciousness. Consciousness can only register what exists as true. Therefore, if we ask about something that isn't true, it has no reality, so the arm goes weak. If we test a true statement, the arm stays strong. The personal opinion or perception of the testers are irrelevant. When we utilize the living science of muscle-testing to calibrate the truth of something within the infinite field of consciousness, we are using the mechanism of quantum mechanics to collapse the wave function from potential to actual. When the question matches reality, we get a strong response.

The challenge is to be completely detached from the outcome. Most people have an unconscious attachment to a certain answer, so their testing is not accurate. When I test something, I don't care what the answer is. I only want to know the truth.

Q: Can I calibrate myself?

A: I advise people not to calibrate their own consciousness, because they can't be detached and objective. You'd have to be beyond sainthood to not have a vested interest in knowing your own level of consciousness, so you

won’t be able to get an accurate result. If you study the Map, you’ll see the prevailing emotion and the way you view God and so forth, and this will tell you about where you are. If you hate everyone and you’re paranoid, you’re probably not too much into the heart yet! You can also tell where you are by how people respond to you. If people hate you, you’ve got a problem!

Q: Does one have to believe in God in order to do consciousness calibration or benefit from the Map of Consciousness?

A: Believing in God is not a requirement. As we know from the daily news, so-called believers do all sorts of horrible things in the name of God and calibrate quite low on the Map, due to their intention arising from hatred, guilt, fear, righteousness, and pride. The Buddha himself avoided reference to God because of all the baggage associated with it. He spoke instead of Buddha-nature, which we might also refer to as Truth. Is one devoted to Truth or not? That is what matters in the evolution of consciousness.

I spent many years as a devout atheist, so I have sympathy for the atheist. As an atheist, I was dedicated to getting to the core of the Truth of existence. Thus, I have sympathy for genuine doubt because of its intellectual honesty. If I honestly cannot say that I am able to confirm the believability of a Divinity, then at least I’m being honest, and being honest is the first requirement of integrity on the Map of Consciousness. Then I moved from atheist to agnostic, where one can’t say yes *or* no; we might say this is more sophisticated and humble than atheism, because it acknowledges the limitations of the intellect and its inability to transcend linear causality as an explanation for phenomena.

Quantum mechanics is the way out from the restrictive linear domain of the Newtonian paradigm, via Heisenberg’s principle—in which we find the interesting discovery that to observe a thing is already to change the outcome because you’ve introduced the impact of consciousness itself. The level of consciousness of the observer has a profound effect on what is being observed. One doesn’t have to believe in God to agree with this scientific principle.

Doubt and disbelief often presage major leaps of consciousness that may arise consequent to remotivation due to frustration, calamity, or merely maturation and the emergence of wisdom. This has been noted by many people, even saints, who went through major conversion experiences, including the miraculous. One such pathway can involve the loss of early-life religious faith due to catastrophic circumstances, which is then followed by years of seeking for confirmable truth. Such inner exploration is accelerated by the practice of meditation without an associated belief system. Thus, for the nonbeliever, Buddhism is often practical and attractive, as the Buddha taught the Eightfold Path without belief in "God."

Another pathway suitable for the nonbeliever is provided by the ancient Vedas and Upanishads that anticipated the discoveries of quantum mechanics. They also spoke of the Ultimate Reality of the Absolute Principle and the infinite field of consciousness itself as the primordial Reality that is beyond the illusions of perception as well as mentation. The pathway of *Advaita* (nonduality) is the pristine avenue for the integrous search for Truth that excludes all belief systems. (This has been described in detail in prior works, *The Eye of the I* and *I: Reality and Subjectivity*.) Although nonduality leads to Enlightenment, the study of Vedanta can lead to overinvolvement in various Indian schools of philosophy that may then become distractive belief systems.

Q: Is it common for individuals to evolve from one level to another during a lifetime?

A: It is possible for isolated individuals to make sudden positive jumps, even of hundreds of points; however, the energy field calibrated for an individual at birth only increases, on the average, by about five points. The majority of people utilize their life experiences to elaborate and express the variations of their native energy field; it is the rare individual who is motivated and manages to move beyond it. Without the exercise of choice, no progression will occur. It is also possible to "crash" to a lower level, as we saw with Napoleon and Hitler. This has occurred in the lives of spiritual teachers who crashed from a high level of consciousness consequent to errors of judgment. They had not been warned of the temptations faced at that level: money, sex, fame, and power over others.

An important element of chaos theory, which is helpful in understanding the evolution of consciousness, is the *law of sensitive dependence on initial conditions*. This refers to the fact that a slight variation over a course of time can have the effect of producing a profound change, much as a ship whose bearing is one degree off compass will eventually find itself hundreds of miles off course. This phenomenon is an essential mechanism of all evolution. Committing to the practice of even one spiritual principle can eventuate, in time, a profound change. Similarly, a single error or falsehood, if repeated often enough, can lead a person (or institution or society) significantly off course.

CHAPTER TWO

THE LEVELS OF CONSCIOUSNESS

The centerpiece of the Map of Consciousness consists of the levels themselves, along with their corresponding numerical values on the calibrated scale of consciousness from 1 to 1,000, where 1 is existence and 1,000 is the highest level of Truth that occurs on the planet.

It is very important to remember that the calibration figures do not represent an arithmetic, but a *logarithmic*, progression. Thus, the level 300 is not twice the amplitude of 150; it is 300 to the 10th power (10^{300}). Therefore, an increase of even a few points represents a major advance in power; the rate of increase in power as we move up the scale is enormous.

All levels below 200 come from *force* and are destructive of life in both the individual and society at large; in contrast, all levels above 200 are constructive expressions of *power*. The decisive level of 200 is the *critical factor point*, the fulcrum that divides the general areas of force (or falsehood) from power (or truth).

Each one of these levels has its own paradigm of reality and values that define what is acceptable within its own domain. For example, in the energy fields under 200, it makes sense to nurse hatreds, cheat buyers, and kill the enemy. Indeed, in certain subcultures, if you fail to carry out a revenge killing, you risk your own life. Yet, in the energy fields over 200, such actions would not even occur to you. In the domain of Reason (400s), love and prayer and other spiritual realities cannot be proved with logic, yet in the domain of Love (500s), the truth of them is subjectively convincing beyond a shadow of a doubt.

ENERGY LEVEL 20: *SHAME*

The level of Shame is perilously proximate to death, which may be chosen out of Shame as conscious suicide or more subtly elected by failure to take steps to prolong life, as in “passive suicide.” Death by avoidable accident is common. We all have some awareness of the pain of “losing face,” becoming discredited, or feeling like a “nonperson.” In Shame, people hang their heads and slink away, wishing they were invisible. Banishment is a traditional accompaniment of shame, and in the primitive societies from which we all originate, banishment is equivalent to death.

Early life experiences such as sexual abuse, which lead to Shame, warp the personality, often for a lifetime, unless these issues are resolved by therapy. Shame, as Freud determined, produces neurosis. It is destructive to emotional and psychological health and, as a consequence of low self-esteem, makes one prone to the development of physical illness. The Shame-based personality is shy, withdrawn, and introverted.

Shame is also used as a tool of cruelty, and its victims often become cruel themselves. Shamed children are cruel to animals and cruel to each other. The behavior of people whose consciousness level is only in the 20s is dangerous. They are prone to hallucinations of an accusatory nature, as well as paranoia; some become psychotic or commit bizarre crimes.

Some Shame-based individuals compensate by perfectionism and rigidity, and often become driven and intolerant. Notorious examples of this are the moral extremists who form vigilante groups, projecting their own unconscious shame onto others whom they then feel justified in righteously attacking or killing. Serial killers have often acted out of sexual moralism, with the justification of punishing so-called bad women.

Because it pulls down the whole level of one’s personality, Shame results in a vulnerability to the other negative emotions and, therefore, often produces false Pride, Anger, and Guilt.

ENERGY LEVEL 30: *GUILT*

Guilt, so commonly used in our society to manipulate and punish, manifests itself in a variety of expressions, such as remorse, self-recrimination, masochism, and the whole gamut of symptoms of victimhood. Unconscious Guilt results in psychosomatic disease, accident-proneness, and suicidal behaviors. Many people struggle with Guilt their

entire lives, while others desperately attempt escape by amorally denying Guilt altogether.

Guilt domination results in a preoccupation with “sin,” an unforgiving emotional attitude frequently exploited by religious demagogues, who use it for coercion and control. Such “sin-and-salvation” merchants, obsessed with punishment, are likely either acting out their own guilt or projecting it onto others.

Subcultures displaying the aberration of self-flagellation often manifest other endemic forms of cruelty, such as the public, ritual killing of humans or animals. Guilt provokes rage, and killing frequently is its expression. Capital punishment is an example of how killing gratifies a Guilt-ridden populace.

ENERGY LEVEL 50: *APATHY*

This level is characterized by poverty, despair, and hopelessness. The world and the future look bleak; pathos is the theme of life. Apathy is a state of helplessness; its victims, needy in every way, lack not only resources but also the energy to avail themselves of what resources may be available. Unless external energy is supplied by caregivers, death through passive suicide can result. Without the will to live, the hopeless stare blankly, unresponsive to stimuli, until their eyes stop tracking and there is not even enough energy left to swallow proffered food.

This is the level of the homeless and the derelicts of society; it is also the fate of many of the aged and others who become isolated by chronic or progressive diseases. The apathetic are dependent; people in Apathy are “heavy” and are felt to be a burden by those around them.

Too often, society lacks sufficient motivation to be of any real help to cultures, as well as individuals, at this level, who are seen as drains on resources. This is the level of the streets of Kolkata, where only the saintly such as Mother Teresa and her followers dare to tread. Apathy is the level of the abandonment of hope, and few have the courage to really look it in the face.

ENERGY LEVEL 75: *GRIEF*

This is the level of sadness, loss, and despondency. Most people have experienced it for periods of time, but those who remain at this level live a life of constant regret and depression. This is the level of chronic mourning, bereavement, and remorse about the past; it is also the level of habitual losers and those chronic gamblers who accept failure as part of their lifestyle, often resulting in loss of jobs, friends, family, and opportunity, as well as money and health.

Major losses in early life make one later vulnerable to passive acceptance of grief, as though sorrow were the price of life. In Grief, one sees sadness everywhere: the sadness of little children, the sadness of world conditions, the sadness of life itself. This level colors one's entire vision of existence. Part of the syndrome of loss is the notion of the irreplaceability of what has been lost or that which it symbolized. There is a generalization from the particular so that the loss of a loved one is equated with the loss of love itself. At this level, such emotional losses may trigger a serious depression or death.

Although Grief is the cemetery of life, it still has more energy to it than Apathy does. Thus, when a traumatized, apathetic patient begins to cry, we know they are getting better. Once they start to cry, they will begin to eat again.

ENERGY LEVEL 100: *FEAR*

At the level of 100, there is a lot more life energy available; fear of danger is actually healthy. Fear runs much of the world, spurring on endless activity. Fear of enemies, of old age or death, of rejection, and a multitude of social fears are basic motivators in most people's lives.

From the viewpoint of this level, the world looks hazardous, full of traps and threats. Fear is the favored official tool for control by oppressive totalitarian agencies and regimes, and insecurity is the stock-in-trade of major manipulators of the marketplace. The media and advertising play to Fear to increase market share.

The proliferation of fears is as limitless as the human imagination; once Fear becomes one's focus, the endless fearful events of the world feed it. Fear becomes obsessive and may take any form: fear of loss of relationship leads to jealousy and a chronically high stress level. Fearful thinking can balloon into paranoia or generate neurotic defensive structures and, because it is contagious, become a dominant social trend.

Fear limits growth of the personality and leads to inhibition. Because it takes energy to rise above Fear, the oppressed are unable to reach a higher level unaided. Thus, the fearful seek strong leaders who appear to have conquered their Fear to lead them out of their slavery.

ENERGY LEVEL 125: *DESIRE*

There is yet more energy available at this level; Desire motivates vast areas of human activity, including the economy. Advertisers play on our desire to program us with needs linked to instinctual drives. Desire moves us to expend great effort to achieve goals or obtain rewards. The desire for money, prestige, or power runs the lives of many of those who have risen above Fear as their limiting, predominant life motif.

Desire is also the level of addiction, wherein desire becomes a craving more important than life itself. The victims of desire may actually be unaware of the basis of their motives. Some people become addicted to the desire for attention and drive others away by their constant demands. The desire for sexual approval has produced entire cosmetics, fashion, and movie industries.

Desire has to do with accumulation and greed. But Desire is insatiable, because it is an ongoing energy field, so that satisfaction of one desire is merely replaced by unsatisfied desire for something else. Multimillionaires remain obsessed with acquiring more and more money.

Desire, however, is a much higher state than Apathy or Grief, obviously. In order to "get," you have to first have the energy to "want." TV has had a major influence on many oppressed people, because it inculcates wants and energizes their desires to the degree that they move out of Apathy and begin to seek a better life. Want can start people on the road to achievement. Desire can, therefore, become a springboard to higher levels of consciousness.

ENERGY LEVEL 150: *ANGER*

Although Anger may lead to homicide and war, as an energy level within itself it is much further removed from death than those below it. Anger can lead to either constructive or destructive action. As people move out of Apathy and Grief to overcome Fear as a way of life, they begin to want; Desire leads to frustration, which in turn leads to Anger. Thus, Anger can be a fulcrum by which the oppressed are eventually catapulted to freedom. Anger over social injustice, victimization, and inequality has created great movements that led to major changes in the structure of society.

But Anger expresses itself most often as resentment and revenge and is, therefore, volatile and dangerous. Anger as a lifestyle is exemplified by irritable, explosive people who are oversensitive to slights and become "injustice collectors," quarrelsome, belligerent, or litigious.

Since Anger stems from frustrated want, it is based on the energy field below it. Frustration results from exaggerating the importance of desires. The angry person may, like a frustrated infant, go into a rage. Anger leads easily to hatred, which has an erosive effect on all areas of a person's life.

ENERGY LEVEL 175: *PRIDE*

Pride, which calibrates at 175, has enough energy to run the United States Marine Corps. It is the level aspired to by the majority of our kind today. People feel positive as they reach this level, in contrast to the lower energy fields. This rise in self-esteem is a balm to all the pain experienced at lower levels of consciousness. Pride looks good and knows it; it struts its stuff in the parade of life. Pride is at a far enough removal from Shame, Guilt, or Fear that to rise, for instance, out of the despair of the ghetto to the pride of being a Marine is an enormous jump. Pride, as such, generally has a good reputation and is socially encouraged, yet as we see from the chart of the levels of consciousness, it is sufficiently negative to remain below the critical level of 200. This is why Pride feels good only in contrast to the lower levels.

The problem, as we all know, is that "Pride goeth before a fall." Pride is defensive and vulnerable because it is dependent upon external conditions, without which it can suddenly revert to a lower level. The inflated ego is

vulnerable to attack. Pride remains weak because it can be knocked off its pedestal back into Shame, which is the threat that fires the fear of loss of pride.

Pride is divisive and gives rise to factionalism; the consequences are costly. Man has habitually died for Pride; armies still regularly slaughter each other for that aspect of pride called nationalism. Religious wars, political terrorism and zealotry, and the ghastly history of the Middle East and Central Europe are all the price of Pride, which all society pays.

The downside of Pride, therefore, is arrogance and denial. These characteristics block growth; in Pride, recovery from addictions is impossible, because emotional problems or character defects are denied. The whole problem of denial is one of Pride. Thus Pride is a very sizable block to the acquisition of real power, which displaces Pride with true stature and prestige.

ENERGY LEVEL 200: *COURAGE*

At the 200 level, power really first appears. When we test subjects at all the energy levels below 200, we find, as can be readily verified, that they all go weak. Everyone goes strong in response to the life-supportive fields above 200. This is the critical level that distinguishes the positive and negative influences of life. At the level of Courage, an attainment of true power occurs; therefore, it is also the level of empowerment. This is the zone of exploration, accomplishment, fortitude, and determination. At the lower levels, the world is seen as hopeless, sad, frightening, or frustrating; but at the level of Courage, life is seen to be exciting, challenging, and stimulating.

Courage implies the willingness to try new things and deal with the vicissitudes of life. At this level of empowerment, one is able to cope with and effectively handle the opportunities of life. At 200, for instance, there is the energy to learn new job skills. Growth and education become attainable goals. There is the capacity to face fears or character defects and to grow despite them; anxiety also does not cripple endeavor as it would at the lower levels of evolution. Obstacles that defeat people whose consciousness is below 200 act as stimulants to those who have evolved into the first level of true power.

People at this level put back into the world as much energy as they take; at lower levels, populations, as well as individuals, drain energy from society without reciprocating. Because accomplishments result in positive feedback, reward and esteem become progressively self-reinforcing. This is where productivity begins. The collective level of human consciousness remained at 190 for many centuries and, curiously, only jumped over 200 in the 1980s.

ENERGY LEVEL 250: *NEUTRALITY*

Energy becomes very positive as we get to the level that we have termed Neutral, because it is epitomized by release from the positionality that typifies lower levels. Below 250, consciousness tends to see dichotomies and to take on rigid positions, an impediment in a world that is complex and multifactorial rather than black-and-white.

Taking such positions creates polarization, and polarization in turn creates opposition and division. As in the martial arts, a rigid position becomes a point of vulnerability; that which does not bend is liable to break. Rising above barriers or oppositions that dissipate one's energies, the Neutral condition allows for flexibility and nonjudgmental, realistic appraisal of problems. To be Neutral means to be relatively unattached to outcomes; not getting one's way is no longer experienced as defeating, frightening, or frustrating.

At the Neutral level, a person can say, "Well, if I don't get this job, then I'll get another." This is the beginning of inner confidence; sensing one's power, one therefore is not easily intimidated. One is not driven to prove anything. The expectation that life, with its ups and downs, will be basically okay if one can roll with the punches is a typical 250-level attitude.

People of Neutrality have a sense of well-being; the mark of this level is a confident capability to live in the world. This is, therefore, experientially a level of safety. People at this level are easy to get along with and safe to be around and associate with, because they are not interested in conflict, competition, or guilt. They are comfortable and basically undisturbed emotionally. This attitude is nonjudgmental and does not lead to any need to control other people's behaviors. Correspondingly, because Neutral people value freedom, they are hard to control.

ENERGY LEVEL 310: *WILLINGNESS*

This very positive level of energy may be seen as the gateway to the higher levels. Whereas, for instance, jobs are done adequately at the Neutral level, at the level of Willingness, work is done well and success in all endeavors is common. Growth is rapid; these are people chosen for advancement. Willingness implies that they have overcome inner resistance to life and are committed to participation. Below the 200 calibration level, people tend to be closed-minded, but by level 310, a great opening occurs. At this level, people become genuinely friendly, and social and economic success seem to follow automatically. The Willing are not really troubled by unemployment, for they will take any job when they have to, or create a career or self-employment for themselves. They do not feel demeaned by service jobs or by starting at the bottom. They are naturally helpful to others and contribute to the good of society. They are also willing to face inner issues and do not have major learning blocks.

At this level, self-esteem is innately high and is reinforced by positive feedback from society in the forms of recognition, appreciation, and reward. Willingness is sympathetic and responsive to the needs of others. Willing people are builders of, and contributors to, society. With their capacity to bounce back from adversity and learn from experience, they tend to become self-correcting. Having let go of Pride, they are willing to look at their own defects and learn from others. At the level of Willingness, people become excellent students. They are easily teachable and represent a considerable source of power for society.

ENERGY LEVEL 350: *ACCEPTANCE*

At this level of awareness, a major transformation takes place, with the understanding that one is the source and creator of the experience of one's life oneself. Taking such responsibility is distinctive of this degree of evolution, characterized by the capacity to live harmoniously with the forces of life.

All people at levels below 200 tend to be powerless and see themselves as victims, at the mercy of life. This stems from a belief that the source of one's happiness or the cause of one's problems is "out there." An enormous

jump—taking back one's own power—is completed at this level, with the realization that the source of happiness is within oneself. At this more evolved stage, nothing so-called out there has the capacity to make one happy, and love is not something given or taken away by another but created from within.

Acceptance is not to be confused with passivity, which is a symptom of Apathy. This form of Acceptance allows engagement in life on life's own terms, without trying to make it conform to an agenda. With Acceptance, there is emotional calm, and perception is widened as denial is transcended. One now sees things without distortion or misinterpretation; the context of experience is expanded so that one is capable of "seeing the whole picture." Acceptance has to do essentially with balance, proportion, and appropriateness.

The individual at the level of Acceptance is not interested in determining right or wrong but instead is dedicated to resolving issues and finding out what to do about problems. Tough jobs do not cause discomfort or dismay. Long-term goals take precedence over short-term ones; self-discipline and mastery are prominent.

At the level of Acceptance, we are not polarized by conflict or opposition; we see that other people have the same rights as we do, and we honor equality. While lower levels are characterized by rigidity, at this level social plurality begins to emerge as a form of resolution of problems. Therefore, this level is free of discrimination or intolerance; there is the awareness that equality does not preclude diversity. Acceptance includes rather than rejects.

ENERGY LEVEL 400: *REASON*

Intelligence and rationality rise to the forefront when the emotionalism of the lower levels is transcended. Reason is capable of handling large, complex amounts of data and making rapid, correct decisions—of understanding the intricacies of relationships, gradations, and fine distinctions—and expert manipulation of symbols as abstract concepts becomes increasingly important. This is the level of science, medicine, and generally increased capability for conceptualization and comprehension. Knowledge and education are sought as capital. Understanding and

information are the main tools of accomplishment, which is the hallmark of the 400 level. This is the level of Nobel Prize winners, great statesmen, and Supreme Court justices. Einstein, Freud, and many of the other great thinkers of history also calibrate here. The authors of the Great Books of the Western World calibrate here.

The shortcomings of this level are the failure to clearly distinguish the difference between symbols and what they represent, and confusion between the objective and subjective worlds that limits the understanding of causality. At this level, it is easy to lose sight of the forest for the trees, to become infatuated with concepts and theories, ending up in intellectualism and missing the essential point. Intellectualizing can become an end in itself. Reason is limited in that it does not afford the capacity for the discernment of essence or of the critical point of a complex issue. And it generally disregards context.

Reason does not in and of itself provide a guide to truth. It produces massive amounts of information and documentation, but lacks the capability to resolve discrepancies in data and conclusions. All philosophic arguments sound convincing on their own. Although Reason is highly effective in a technical world where the methodologies of logic dominate, Reason itself, paradoxically, is the major block to reaching higher levels of consciousness. Transcending this level is relatively uncommon—by only 4 percent of the world's population.

ENERGY LEVEL 500: *LOVE*

Love as depicted in the mass media is not what this level implies. On the contrary, what the world generally refers to as love is an intense emotionality, combining physical attraction, possessiveness, control, addiction, eroticism, and novelty. It is usually evanescent and fluctuating, waxing and waning with varying conditions. When frustrated, this emotion often reveals an underlying anger and dependency that it had masked. That love can turn to hate is a common concept, but what is being spoken about, rather than Love, is an addictive sentimentality and attachment. Hate stems from Pride, not Love. There probably never was actual Love in such a relationship.

The 500 level is characterized by the development of a Love that is unconditional, unchanging, and permanent. It does not fluctuate, because its source within the person who loves is not dependent on external conditions. Loving is a state of being. It is a way of relating to the world that is forgiving, nurturing, and supportive. Love is not intellectual and does not proceed from the mind. Love emanates from the heart. It has the capacity to lift others and accomplish great feats because of its purity of motive.

As this level of development, the capacity to discern essence becomes predominant; the core of an issue becomes the center of focus. As Reason is bypassed, there arises the capacity for instantaneous recognition of the totality of a problem and a major expansion of context, especially regarding time and process. Reason deals only with particulars, whereas Love deals with wholes. This ability, often ascribed to intuition, is the capacity for instantaneous understanding without resorting to sequential symbol processing. This phenomenon may sound abstract but is, in fact, quite concrete; it is accompanied by a measurable release of endorphins in the brain.

Love takes no position and thus is global, rising above the separation of positionality. It is then possible to be “one with another,” as there are no longer any barriers. Love is therefore inclusive and expands the sense of self progressively. Love focuses on the goodness of life in all its expressions and augments that which is positive. It dissolves negativity by recontextualizing it rather than by attacking it.

This is the level of true happiness, but although the world is fascinated by the subject of Love, and all viable religions calibrate at 500 or over, it is interesting to note that only 4 percent of the world’s population ever reaches this level of the evolution of consciousness. Only 0.4 percent ever reaches the level of Unconditional Love, at 540.

ENERGY LEVEL 540: *JOY*

As Love becomes more and more unconditional, it begins to be experienced as an inner Joy. This is not the sudden joy of a pleasurable turn of events; it is a constant accompaniment to all activities. Joy arises from within each moment of existence, rather than from any external source; 540 is also the level of healing and of spiritually based self-help groups.

Level 540 and up is the domain of saints, spiritual healers, and advanced spiritual students. Characteristic of this energy field is the capacity for enormous patience and the persistence of a positive attitude in the face of prolonged adversity. The hallmark of this state is compassion. People who have attained this level have a notable effect on others. They are capable of a prolonged, open visual gaze, which induces a state of love and peace.

At the high 500s, the world one sees is illuminated by the exquisite beauty and perfection of creation. Everything happens effortlessly, by synchronicity, and the world and everything in it is seen to be an expression of love and divinity. Individual will merges into Divine will. A Presence is felt whose power facilitates phenomena outside conventional expectations of reality, termed miraculous by the ordinary observer. These phenomena represent the power of the energy field, not that of the individual.

One's sense of responsibility for others at this level is of a different quality from that shown at the lower levels. There is a desire to use one's state of consciousness for the benefit of life itself rather than for particular individuals. This capacity to love many people simultaneously is accompanied by the discovery that the more one loves, the more one can love.

The level of revelation in the high 500s, then, opens the way to transfiguration and compassion that lead to ecstasy and the states close to 600. These are states of Bliss and the beginning of states of illumination and Enlightenment. They are often accompanied by feelings of Light. For example, the room lit up when Bill Wilson of Alcoholics Anonymous had his spiritual experience. He said the room was lit by the Infinite Presence (cal. 575). That was the beginning of the approach toward the energy field of 600. The Radiance suffused out into the world as the great worldwide 12-step movement through which AA has brought about the recovery of millions of people.

Near-death experiences, characteristically transformative in their effect, have frequently allowed people to experience the energy level between 540 and 600.

ENERGY LEVEL 600: *PEACE*

This energy field is associated with the experience designated by such terms as *transcendence*, *Self-realization*, and *God-consciousness*. It is extremely rare. When this state is reached, the distinction between subject and object disappears, and there is no specific focal point of perception. Not uncommonly, individuals at this level remove themselves from the world, as the state of bliss that ensues precludes ordinary activity. Some become spiritual teachers; others work anonymously for the betterment of humankind. A few become great geniuses in their respective fields and make major contributions to society. These people are saintly and may eventually be designated officially as saints, although at this level, formal religion is commonly transcended, to be replaced by the pure spirituality out of which all religion originates.

Perception at the level of 600 and above is sometimes reported as occurring in slow motion—suspended in time and space—though nothing is stationary; all is alive and radiant. Although this world is the same world as the one seen by others, it has become continuously flowing, evolving in an exquisitely coordinated evolutionary dance in which significance and source are overwhelming. This awesome revelation takes place nonrationally, so that there is an infinite silence in the mind, which has stopped conceptualizing. That which is witnessing and that which is witnessed take on the same identity; the observer dissolves into the landscape and becomes equally the observed. Everything is connected to everything else by a Presence whose power is infinite, exquisitely gentle, yet rock-solid.

Great works of art, music, and architecture that calibrate between 600 and 700 can transport us temporarily to higher levels of consciousness and are universally recognized as inspirational and timeless.

ENERGY LEVELS 700–1,000: *ENLIGHTENMENT*

This is the level of the great ones of history who originated the spiritual patterns that multitudes have followed throughout the ages. All are associated with Divinity, with which they are often identified. This is the level of powerful inspiration; these beings set in place attractor energy fields that influence all humankind down through the ages. At this level, there is no longer the experience of an individual personal self as separate

from others; rather, there is an identification of Self with Consciousness and Divinity. The Unmanifest is experienced as Self beyond mind. This transcendence of the ego also serves by example to teach others how it can eventually be accomplished. This is the peak of the evolution of consciousness in the human realm.

Great teachings uplift the masses and raise the level of awareness of all humanity. To have such vision is called grace, and the gift it brings is infinite peace, described as ineffable, beyond words. At this level of realization, the sense of one's existence transcends all time and all individuality. There is no longer any identification with the physical body as "me," and therefore, its fate is of no concern. The body is seen as merely a tool of consciousness through the intervention of mind, its prime value that of communication. The self merges back into the Self. This is the level of nonduality, or complete Oneness. There is no localization of consciousness; awareness is everywhere equally present.

Great works of art depicting individuals who have reached the level of Enlightenment characteristically show the teacher with a specific hand position, called a *mudra*, wherein the palm of the hand radiates benediction. This is the act of the transmission of this energy field to the consciousness of humankind. This level of divine grace calibrates up to 1,000, the highest level attained by any who have lived in recorded history—to wit, the great Avatars for whom the title "Lord" is appropriate: Lord Krishna, Lord Buddha, and Lord Jesus Christ.

EVERYDAY EXAMPLES OF HOW THE LEVELS DETERMINE HUMAN BEHAVIOR

On the Map of Consciousness, two critical fulcrums allow for major advancement.

- The first is at level 200, the initial level of empowerment. Here arises the willingness to stop blaming and accept responsibility for one's own actions, feelings, and beliefs. So long as cause and responsibility are projected outside of oneself, one must remain in the powerless mode of victimhood. Clearly the only way to increase our happiness, prosperity, and spiritual energy is by a shift to a higher level of

consciousness. The endless quests for happiness "out there" (possessions, approval, awards, degrees, and so on) never bring lasting happiness. Happiness is the automatic by-product of progression in consciousness.

- The second is at the 500 level, reached by accepting love and nonjudgmental forgiveness as a lifestyle, exercising unconditional kindness to all persons, things, and events *without exception*. (In 12-step recovery groups, it is said that there is no such thing as a justified resentment. Even if somebody "did you wrong," you are still free to choose your response and let the resentment go.) Once you make this commitment, you begin to experience a different, more benign world as your perceptions evolve.

Our research shows that levels of consciousness are the determining factor in many societal variables and individual behavior, as visible in the chart below:

Correlation of Levels of Consciousness and Societal Problems

Level of Consciousness	**Rate of Unemployment**	**Rate of Poverty**	**Happiness Rate ("Life Is OK")**	**Rate of Criminality**
600+	0%	0.0%	100%	0.0%
500–600	0%	0.0%	98%	0.5%
400–500	2%	0.5%	79%	2.0%
300–400	7%	1.0%	70%	5.0%
200–300	8%	1.5%	60%	9.0%
100–200	50%	22.0%	15%	50.0%
50–100	75%	40.0%	2%	91.0%
<50	97%	65.0%	0%	98.0%

Let’s attempt to better understand the determining effect of consciousness levels through an example. Imagine a so-called bum on a street corner:

In a fashionable neighborhood in a big city stands an old man in tattered clothes, alone, leaning against the corner of an elegant brownstone. Look at him from the perspective of various levels of consciousness, and note the differences in how he appears.

From the bottom of the scale, at a level of 20 (Shame), the bum is dirty, disgusting, and disgraceful. From level 30 (Guilt), he would be blamed for his condition. He deserves what he gets; he is probably a lazy welfare cheat. At 50 (Apathy), his plight might appear desperate, evidence that society cannot do anything about homelessness. At 75 (Grief), the old man looks tragic, friendless, and forlorn.

At a consciousness level of 100 (Fear), we might see the bum as threatening, a social menace. Perhaps we should call the police before he commits some crime. At 125 (Desire), he might represent a frustrating problem—why does somebody not do something? At 150 (Anger), the old man might look like he could be violent; or, on the other hand, one could be furious that such a condition exists. At 175 (Pride), he could be seen as an embarrassment or as lacking the self-respect to better himself. At 200 (Courage), we might be motivated to wonder if there is a local homeless shelter; all he needs is a job and a place to live.

At 250 (Neutrality), the bum looks okay, maybe even interesting. “Live and let live,” we might say; after all, he is not hurting anyone. At 310 (Willingness), we might decide to go down there and see what we can do to cheer him up, or volunteer some time at the local mission. At 350 (Acceptance), the man on the corner appears intriguing. He probably has an interesting story to tell; he is where he is for reasons we may never understand. At 400 (Reason), he is a symptom of the current economic and social malaise, or perhaps a good subject for an in-depth psychological study, worthy of a government grant.

At the higher levels, the old man begins to look not only interesting but friendly and even lovable. Perhaps we would then be able to see that he was, in fact, one who had transcended social limits and gone free, a joyful old guy with the wisdom of age in his face and the serenity that comes from indifference to material things. At level 600 (Peace), he is revealed as our own inner self in its temporary expression.

When approached, the old man would also vary in his response to these different levels of consciousness. With some people, he would feel secure; with others, frightened or dejected. Some would make him angry, and others would delight him. Some people he would therefore avoid, and others greet with pleasure. (Thus it is said that what we meet is actually a mirror.)

So much for the manner in which our level of consciousness decides what we see. It is equally true that having placed that construct upon the reality before us, we will react to it in a fashion predicted by the level from which we observe. External events may define conditions, but they do not determine the consciousness level of human response. We can take the more literal scene of our current penal system as an illustration.

Placed in an identical and extremely stressful environment, different inmates react in ways that vary extraordinarily according to their level of consciousness. Prisoners whose consciousness is at the lowest end of the scale sometimes attempt suicide. Others become psychotic, and some become delusional. Some in the same circumstances fall into despondency, go mute, and stop eating. Still others sit with head in hands, trying to hide tears of grief. A very frequent experience is that of fear, including paranoid defensiveness. In the same cellblock, we see other prisoners with a greater degree of energy going to rage, violent and assaultive and homicidal. Pride is everywhere present, in the form of macho bragging and struggles for dominance.

By contrast, some inmates find the courage to face the truth of why they are there and begin to look at their own inner lives honestly. There are always some who just “roll with the punches” and try to get some reading done. At the level of Acceptance, we see prisoners who seek out help and join support groups. It is not unusual for an occasional inmate to take a new interest in learning, start studying in the prison library, or become a jailhouse lawyer (some of history’s most influential political books were written behind bars). A few prisoners go through a transformation of consciousness and become loving and generous caregivers to their fellows. And it is not unheard of for a prisoner aligned with higher energy fields to become deeply spiritual, even to actively pursue Enlightenment.

Here is the take-home point from the foregoing examples: how we react depends on the world we seem to be reacting to. Who we become as well as

what we see are both determined by perception, which can be said, simply, to create the perceptual, experiential world.

Contemplation of the Map of Consciousness can transform your understanding of key areas of human life, beginning with the belief in causality, which is a major barrier to advancement. As perception itself evolves with your level of consciousness, it becomes apparent that what the world calls the domain of causes is in fact the domain of effects. Nothing "out there" causes your experience of life but rather what is "in here," which is the energy field operating in your life. By taking responsibility for the consequences of your own perceptions, you can transcend the role of victim and come to an understanding that "nothing out there has power over you." It is not life's events but how you react to them and your attitude about them that determine whether the events have a positive or negative effect on your life, whether they are experienced as opportunity or as stress. Nothing has the power within itself to "create" stress. The loud music that raises the blood pressure of one person can be a source of delight to another. A divorce may be traumatic if it is unwanted, or a release into freedom if it is desired. Therefore, the only way to change your experience of life is to evolve your consciousness via alignment with high-energy attractor patterns.

Q&A

Q: How is it possible that a person can go from a great state to a really lousy state in a matter of seconds?

A: That's called being human! The prefrontal cortex, that which makes us human, is an add-on to the old animal brain. The reptilian brain is still operative so that, if you were to choose it, you could become an instant killer, like the Komodo dragon. You've learned not to respond to it, but that impulse to kill still comes up, as do other primitive impulses. Just notice your killer impulse when someone cuts you off in traffic!

In terms of emotions, most people experience a wide range. Your consciousness level can be at a good level, and then suddenly you go into Guilt, Shame, Grief, Fear, Desire, Anger, and so on. These are evanescent.

Your overall consciousness level is that which is dominant, but it doesn't exclude the range of emotions coming up from the individual unconscious. Some of them are things that you projected into the world. Now that you're taking spiritual responsibility, suddenly you feel guilty about them. But that's a transitory processing of the energy of guilt; it doesn't mean that your consciousness has sunk down to the level of Guilt!

Another consideration is that it takes time to assimilate and grow into the new pattern. Rather than trying to change too much too quickly, which can be very disruptive, it's good to grow with it and let it sort of settle. Each person grows at the rate of their own capacity, their own intention, their own readiness, their own karmic ripeness. And you don't know what that rate is.

Q: Is it normal for a person to feel like they go up and down the entire Map?

A: Most spiritual seekers go through a variety of stages that may range from despair to joy or even ecstasy. There are also long periods where nothing seems to be happening, and you may feel like you aren't getting anywhere. These are interspersed with periods of what seem like stagnation, frustration, self-blame, and even hopelessness. All of these periods within the overall process are normal. Perseverance and dedication carry you through. The way is easier if a true teacher or a dedicated group is available.

You will also discover that "Love brings up its opposite," so that the very intention to become unconditionally loving presents the obstacles that will need to be transcended (that is, jealousy, resentment, impatience, and so forth). Love and peace are the greatest threats to the "ego," which defends itself by resorting to entrenched positionalities that lie hidden in the unconscious. These nonloving attitudes arose in childhood from the biologic, survival-oriented animal brain and were forced underground by parental and societal pressures via the well-known psychological mechanisms of repression, denial, suppression, reaction formation, projection, and rationalization. C. G. Jung created the word *shadow* to refer to rejected parts of the personality that need to be acknowledged and worked with in the process of psychological development.

It can be disturbing when these negativities erupt from the unconscious just when you are aspiring to become more loving! You can expect to encounter them as a consequence of your commitment to evolve.

Unknown to the aspirant is the past karma, which is also an influential factor. Hence, you cannot compare yourself to others as to timing and details of experience. As you rise on the Map and have access to greater energy, it is possible that you earn the right to bring up and clear out negative karma, and thus there may be periods of financial difficulty, illness, and other unforeseeable challenges. What seems like a setback, therefore, is actually an opportunity to evolve.

Q: What is the best way to raise one's consciousness?

A: Constancy. Effective spiritual endeavor is a consequence of constancy and persistence rather than fits and starts of enthusiasm. Each state of spiritual evolution is self-rewarding, gratifying, and complete unto itself. The moments of prior anguish are found to have been worth the effort.

And humility. Great leaps in level of consciousness are always preceded by surrender of the illusion that *I know*. Thus you have to be willing to let go of secretly thinking *I know*, and to say, "I don't know." Frequently, the only way a person reaches this willingness to change is when they "hit bottom"—that is, by running out a course of action to its end in the defeat of a futile belief system. Light cannot enter a closed box; the upside of catastrophe can be an opening to a higher level of awareness. If life is viewed as a teacher, it then becomes just that. Unless the painful lessons of life are transformed through humility into gateways of growth and development, they are wasted.

Q: You have said that just the act of consciousness calibration changes the calibration of something by virtue of intention. How is that possible?

A: We have discovered that when people over 200 observe something from lovingness, they are already raising its calibrated level of consciousness measurably. For example, when we consider something or someone adorable, the calibration that was at 204 will jump to 310 or so.

Do you see what this means? You don’t need to go out and do fancy things. Just witness the sacredness of all existence, approach all life with reverence and goodwill, and by doing so, you’re changing the world by virtue of Heisenberg’s principle, which states that the observation of something changes it. I don’t know if the kitty’s purr was at 500 before we contemplated it, but it is now.

The higher the level of consciousness of the observation, the greater the impact on the observed. We have literally been changing the calibrated levels of consciousness and much of society by the sheer observation of the work that we’re doing collectively. Everything we look at lovingly raises its calibration, even the Komodo dragon. He’s just being what he is, a very good Komodo dragon, who can kill with precision and eat you up with a single bite! That’s impressive, and we see the lovability of the Komodo dragon as an expression of Divinity within the unfoldment of Creation in which everything serves the Ultimate.

The world is becoming that which we hold in mind, and if it’s lovingly intended, then it’s very powerful. Look at all the power you walk around with and didn’t know it! Everything we look at, if we love it and forgive it for being what it is—if we witness the sacredness of it, if we see it as an expression of evolution, and that it serves some ultimate purpose—then our observation influences it.

Watching crocodiles on the nature channel is illuminating. If you want to learn a lot about spirituality, just watch the nature channel, because in nature you see a world without any prejudices. There’s the hippopotamus and the crocodile on the beach, and the hippopotamus has sort of a motherly instinct toward crocodiles. I mean, who could love a crocodile but a hippopotamus? Everybody is afraid of the crocodile except the hippopotamus. The hippo kills more people per year than most animals, but even the hippo has a capacity to care about the crocodile. The hippo goes over and nudges the crocodile and even licks him, making sure the crocodile is comfortable. How could a hippo have a maternal instinct toward a crocodile? They have apparently made friends over the millennia. The crocodile is twitching, and the hippo pushes the crocodile over until the crocodile is happy. Imagine licking a crocodile! Now there’s some love and acceptance! We should be more like the hippopotamus, then, nurturing toward everything that the world looks down upon as *Homo horribilis*!

Some of the calibrations we did in 2004 for *Truth vs. Falsehood* changed merely as the consequence of our having calibrated them. Do you see how consciousness is evolving simply by our being aware that it is evolving? The desire to know the truth tends to pull the truth to us. The higher your level of consciousness, the greater your lovingness, and thus the greater the impact of your observation and intention.

CHAPTER THREE

THE EVOLUTION OF CONSCIOUSNESS

Since consciousness is evolving simply by our being aware that it is evolving, then we make an important contribution to life by noting the evolution of consciousness in detail.

HAVING-DOING-BEING

An overview of the Map of Consciousness reveals three phases of evolution: from *havingness* to *doingness* to *beingness*.

◆ At the lower levels of consciousness, it is what people *have* that counts. It is what they *have* that is valued. It is what they *have* that gives them their self-image of worth and position in the world. They wear that certain brand of clothing and drive that certain style of car that proves their importance to their social group. Even close associates are mainly status symbols to them, so they want the lover on the arm who will make them look good to others, and they want to be seen with the cool crowd. In some contexts, they kill or steal in order to have a certain brand of sneakers or to control a territory or to get whatever it is they value as a possession.

Having is equated with survival, competitiveness, possessiveness, and rivalry. At around calibration 190, there is the addition of group loyalty such as the "pack." *My* community, *my* group, *my* turf.

◆ Once people have proved to themselves that they can have whatever they want, that their basic needs can be fulfilled, that they have the power to provide for their own needs and those of others who are dependent upon them, the mind begins to become more interested in what they *do*, and then they move to a different social set in which what they *do* in the world is the basis of their value and rating. What is one's position and function? What degrees follow after one's name? How many boards do they serve on? They link achievement with survival via the security that comes from wider approval and esteem. They see group cooperation as helpful to achieve shared goals, such as survival of their interests via community activities.

◆ As people move up in lovingness, their doingness is less preoccupied with self-promotion and becomes more oriented to *being* of service to others. As consciousness grows, they experience that service, which is lovingly oriented toward others, automatically results in the fulfillment of their own needs. (This does not mean sacrifice. Service is not sacrifice. It is sharing from one's inner completeness and joy.) Their actions are automatically loving and nurturing of the life around them.

At that point, it is no longer what they do in the world but what they *are* that counts. They have proven to themselves that they can have what they need, that they can do almost anything, given the willingness. And now what they *are*, within themselves and to others, becomes most important. People seek their company, not because of what they *have*, not because of what they *do* and society's labels, but because of what they have *become*. Because of the quality of their presence and love, people just want to be around them. Their social description then changes. They are no longer the person who has a fashionable apartment or fancy car, nor are they labeled as the President of the So-and-So Corporation or some other title. Now they are described as a splendid person, as somebody "you just have to meet."

This level of beingness is typical of anonymous self-help groups, where no one is interested in what others do in the world, what they have, or even their last names. They are only interested in whether or not they have achieved certain inner goals, such as those of honesty, openness, lovingness, willingness to help, humility, and awareness. They are interested in the quality of beingness.

We see therefore that consciousness evolves from survival to love—that is, from a self-centered focus on one's own survival to a wider radius of

concern that encompasses the happiness and support of others as important for one's survival, to finally transcending the belief that one's survival is due to any "cause." At that point, one belongs to life itself, freely loving and giving to others without needing anything in return.

THE EVOLUTION FROM SURVIVAL TO LOVE

To understand the calibrated levels of consciousness, it is helpful to recapitulate the emergence of consciousness on the planet and its evolution through the animal kingdom into its expression as humankind. Our focus of interest here is the evolution of the ego, with its innate limitations, which calls for compassionate understanding.

A key point: the ego is not an enemy; it is our biological inheritance. Without it, nobody would be alive to lament its limitations! By understanding its origin and intrinsic importance to survival, the ego can be seen as being of great benefit but prone to becoming unruly and causing emotional, psychological, and spiritual problems if not resolved or transcended.

How did life arise on the planet? From the Unmanifest to the Manifest, the energy of consciousness itself interacted with matter, and as an expression of Divinity, by that interaction life arose. In its earliest forms, the animal expressions of life were very primitive and did not have an innate, inner source of energy. Survival therefore depended on acquiring energy externally. This was not a problem in the plant kingdom, where chlorophyll automatically transforms solar energy into necessary chemical processes. Animal life had to acquire what was needed from its environment, and that principle of survival then established the main core of the ego, which is still primarily involved in self-interest, acquisition, conquering, and rivalry with other organisms for survival. Importantly, however, it also had the characteristics of curiosity, searching, and, therefore, learning.

Calibration below 200

Life initially survived out of self-centeredness. The ego, which is the core of this survival drive, was merely doing what was necessary as life evolved from bacteria (cal. 1) to insects (cal. 6) to the emergence of reptiles and dinosaurs. The Komodo dragon, with a calibration of 40, is a living example of the dinosaur era. Its only intention is "me," and in order for "me" to survive, it is necessary to eat "you." Indeed, some human beings calibrate at that same level and are run by that energy field and its patterns. The Komodo dragon has perfected the process. After just one bite, it settles down and waits for you to die, and then it enjoys a warm dinner! Its intention is not spiritually corrupt. It just intends to survive by eating you.

As evolution progressed, the survival mechanisms became more elaborate with the quality of intelligence, by which information is acquired, stored, processed, compared, integrated, correlated, and stratified. Life has innate intelligence. This observation is the basis for the theory of "intelligent design" (cal. 480), which does not require any presumption of Divinity or a Creator.

Life then evolved into progressively higher lifeforms, and when this is charted over great evolutionary epochs of time, its expression in the animal kingdom becomes apparent. It is noticeable that at consciousness levels below 200 (with the exception of most birds), life could be described as rapacious. The tiger is gorgeous to look at but rapacious when it hunts and kills its prey. Levels of consciousness below 200 acquire their energy at the expense of others, and because survival is based on acquisition, they see others as rivals, competitors, and enemies. In modern languaging, they would be called possessive, predatory, competitive, hostile, and, in extreme expressions, aggressive and savage. With observation, we can see that below 200, some humans are not so different—hostile, predatory, competitive, and so on—doing what they think is necessary in order to survive. All the human ego's tricks are observable in the evolution of the animal kingdom over eons of time where deception, rivalry, camouflage, and force fostered survival. With wolves (cal. 190), we see group pack formation, the dominant alpha male and female, the territoriality, and the use of deceptive camouflage to get close to unsuspecting prey. These patterns of the wolf characterize whole societies in today's world.

Calibration above 200

At consciousness level 200, there is a shift in the animal kingdom to the more benign; that is, in addition to the carnivore, there emerges the herbivore. A significant transformation of consciousness was the appearance of grazing animals on the great plains of Africa and North America. At 200, the giraffe and zebra graze; they do not hunt and kill. The grazing animals not only return nitrogen-rich fertilizer to the soil and thereby sustain life; they spread seeds in their manure, thus supporting the propagation of vegetation. The deer, elk, cow, elephant, sheep, and horse calibrate over 200.

From consciousness level 200 up, the nature of life becomes more harmonious as maternal caring appears for the first time, along with concern for others, and the beginning of what is later expressed in human nature as relatedness, socializing, play, family and pair bonding, and group cooperation for shared goals, such as survival via community activities. In the mother bird, we see caring about her offspring. The reptile does not care about another; the mother reptile lays the eggs and wanders away. But in the mother bird, there is concern about the survival of the eggs and the little baby birds. With the evolution of mammalian life, we see the first appearance of real sustained concern for others, in the form of maternal love. Thus Love first presented itself on the planet through the feminine, which expresses concern and caringness.

With the advancement of evolution, the bipeds, standing upright, appeared with two limbs that they did not need for locomotion, so the two free limbs developed manual dexterity and, as a consequence of the development of the thumb, enabled tool-making crafts to develop. The increased complexity was facilitated by the emergence of the forebrain and the prefrontal cortex as the anatomical seat of human intelligence. However, because of the predominance of animal instincts, intelligence initially served primitive instincts. Thus, the prefrontal cortex became subservient to animal-survival motivations.

Human Evolution

Primitive humanity appeared as sprouts of the evolutionary tree, starting presumably with “Lucy” three million years ago, and then much later as Neanderthal, Cro-Magnon, Homo erectus, and others, all of whom calibrated at approximately 80 to 85. Each new genus of hominids does not

dissolve into the other. Instead, a new branch constantly arises as its own expression. Most recently, perhaps hundreds of thousands of years ago, there appeared in Africa the probable predecessor of modern humanity, Homo sapiens idaltu, with consciousness level also at 80 to 85.

Thus, below consciousness level 200, the prefrontal cortex remains under the domination of animal instincts, and all the animal survival tactics become more sophisticated. Humans do not attack with teeth but with words and other weapons. Warfare and rivalry go on as usual, and the front page of any newspaper reports the same events as what can be observed on Monkey Island at any zoo. This monkey tribe is making that tribe “bad” and another tribe “good”; this one is trying to get dominance over that one; the males are surreptitiously trying to grab all the females in the background; everybody is trying to make their piles of manure higher than their rival and will sling it at anyone they see as threatening! Sound familiar?

As consciousness evolves within the human, crossing over consciousness level 200, the animal drives begin to conflict with the energy of spiritual power, truth, and love. The ego’s deception is clever in that it deludes its victim into believing that the perpetrator is “out there,” whereas actually it is innate to biological survival process and therefore “in here.”

Understanding (cal. 400) the ego and adopting it as a pet allows its eventual dissolution. It can be viewed as a cute little pet that needs supervision, lest it hurt others or oneself. Eventually, as one becomes aware of its proclivities, one can override them.

Rarely do people escape the rationality of the 400s by evolving to the nonlinear domains starting at Love (cal. 500). In the 500s, consciousness is transformed. One is less concerned with the objective world and lives instead from the subjective state of Awareness, having realized that the experience of life derives from within, an inner domain of grace that is not measurable yet profoundly discernible.

The persistence of the primitive ego in humans is referred to as the narcissistic core of “egotism,” which, at calibration levels below 200, indicates the persistence of self-interest, disregard for the rights of others, and seeing others as enemies and competitors rather than as allies. For safety’s sake, humans coalesced into groups and discovered the benefit of mutuality and cooperation, which again was a corollary to the animal world of group, pack, and family formation in the mammalian and bird kingdoms.

The calibrated consciousness level of humans evolved slowly. At the time of the birth of the Buddha, the collective consciousness calibrated at 90. It then rose to 100 by the time of the birth of Jesus Christ and slowly evolved over the last two millennia to 190, where it stayed for many centuries, until the late 1980s. Then, at about the time of the Harmonic Convergence in the late ’80s, it suddenly jumped from 190 to 204–205. This crossover seems to signify the opening up of a new era of human evolution—that is, the emergence of *Homo spiritus* (see *I: Reality and Subjectivity*).

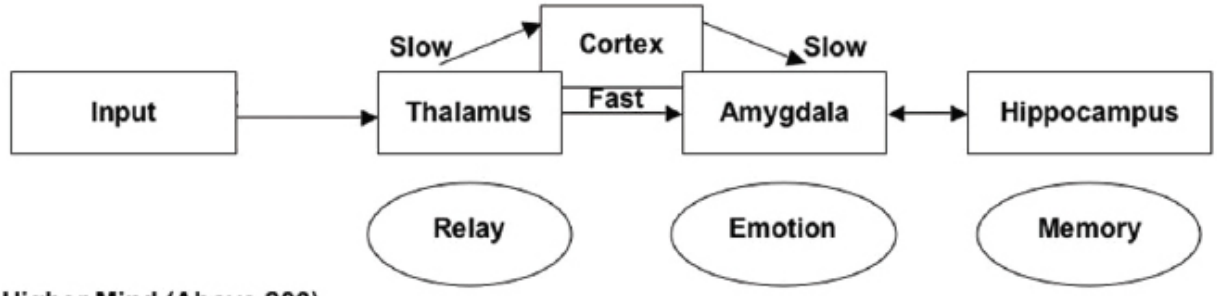
Approximately 85 percent of the world’s population is still below 200 and therefore dominated by animal instincts, motivations, and behaviors (as reflected in the nightly news). These levels below 200 indicate reliance on *force*, whether emotional, physical, social, or force by whatever expression. Levels over 200, which progress logarithmically, indicate levels of *power*.

Differences between “below 200” and “above 200”

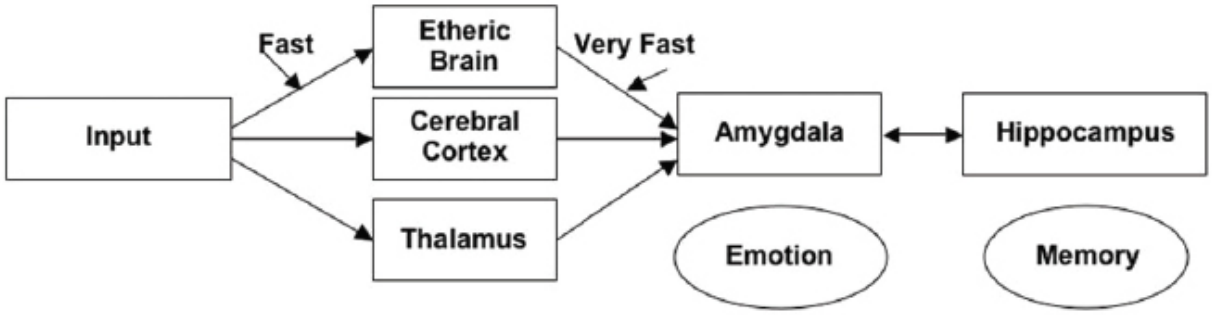
Of major significance is that the brain’s physiology changes dramatically at consciousness level 200, which is the level where the quality of life changes, not only in humankind but also in the animal kingdom, from predatory to benign. This is expressed by the emergence of concern for the welfare, survival, and happiness of others rather than just for the personal self. The benefits of this evolution, caringness and spiritual growth, are clearly shown in the following chart. Above level of consciousness 200, an etheric brain emerges. It is not protoplasmic or anatomical but rather energetic. The etheric brain not only allows more effective processing of stimuli but also registers higher energy frequencies to which protoplasm is unable to respond. This is similar to the physical world, where more delicate instruments are required to discern higher-frequency energy fields beyond the capacity of the senses (the ear cannot hear radio waves themselves). The etheric (energy) brain is capable of nonverbal, nonlinear knowingness. Right-handed people become right-brain dominant, and left-handed people become left-brain dominant. These nondominant brain hemispheres are stimulated by art, music, altruism, and aesthetics.

Brain Function and Physiology

Lower Mind (Below 200)



Higher Mind (Above 200)



Below 200	**Above 200**
Left-brain dominance in right-handed people	Right-brain dominance
Right-brain dominance in left-handed people	Left-brain dominance
Linear	Nonlinear
Stress—adrenaline	Peace—endorphins
Fight or flight (alarm/resistance/exhaustion)	Positive emotion
Thymus stress	Thymus support
Ð Killer cells and immunity	Ð Killer cells and immunity
Disrupted acupuncture meridian	Balanced acupuncture meridian
Disease	Healing
Negative kinesiological response	Positive kinesiological response
Ð Neurotransmitters (serotonin)	[1]
Pupils dilate	Pupils constrict
Track to emotion twice as fast as through prefrontal cortex	Track to emotion slower than from prefrontal and etheric cortexes
Lower-mind attitudes	Higher-mind attitudes

The differences between the two groups is major, as evidenced by the following chart that distinguishes the attitudes of lower mind versus those of higher mind.

Lower Mind (Cal. 155)	**Higher Mind (Cal. 275)**
Accumulation	Growth
Acquire	Savor
Remember	Reflect

Maintain	Evolve
Think	Process
Ruled by emotions, wants	Ruled by reason, inspiration
Blames	Takes responsibility
Careless	Disciplined
Concrete, literal	Abstract, imaginative
Morals	Ethics
Definition	Essence, meaning
Callous	Merciful
Critical	Accepting
Skepticism	Comprehend
Literal	Intuitive
Control	Surrender
Competition	Cooperation
Design	Art
Guilt	Regret
Force	Power
Naive, impressionable	Sophisticated, informed
Excess	Balance
Terminal	Germinal
Rate	Evaluate
Avoid	Face and accept
Sympathize	Empathize
Want	Choose
Desire	Value
Childish	Mature
Attacks	Avoids

Condemning	Forgiving
Stingy	Generous
Cynical	Optimistic, hopeful
Suspicious	Trusting
Short of money	Adequate for needs
Insists	Requests
Rush, hurry	“Keep moving”
Lust	Desire
Ungrateful	Appreciative
Vulgar, gross	Subtle, refined
Grim, heavy	Humor, lighthearted

CONSIDERATIONS ACROSS 7 SECTORS OF LIFE

Certain pieces of information can jump one’s consciousness just to be aware of them. Here are a few discoveries from consciousness-calibration research that increase understanding of various sectors of life. The very fact that all life is evolutionary gives hope. Even periods of great difficulty can be understood as part and parcel of the growth process.

1. Animals

The calibrated levels of the animal kingdom represent averages of the total population, within which there is individual variation, and there is also variation in calibrated levels of behavior. For example, “play” calibrates about 10 points higher than the average level of function, which is significant for both animals and humans. Another point of interest is that once a human family adopts an animal, the animal’s level of consciousness advances by 5 or 10 points; in particular, certain birds and animals that have experienced prolonged interaction with caring humans actually calibrate at 400. Koko, the trained gorilla who demonstrated surprising capacity for

language and maternal love (she adopted and named a kitten), calibrated at 405. This calibration level indicates the capacity for thinking and reason; thus, the calibration level helps to resolve the argument among experimental scientists about whether or not certain animal behaviors actually reflect the capacity for Reason. Furthermore, a unique discovery is that a cat's purr, a songbird's song, and a dog's wagging tail all calibrate extremely high (500)—in fact, higher than a large portion of the human population. Level 500 is the energy of the heart. That pet animals have the capacity to interact and emanate Love indicates an area for further research to discover why these beloved creatures are capable of Love—that is, they exhibit an advanced development of the "heart chakra" and are known to have a therapeutic healing effect on people with a variety of illnesses.

2. The Impact of Love

Love has only recently emerged on the planet, with its first appearance in birds and mammals through maternal love. It is helpful to know that to care about others, much less about the environment or the quality of life on the planet, is extremely recent in the evolution of consciousness over millennia. This fact elicits appreciation for the presence of love in our current era, and this very appreciation has the effect of increasing it.

Indeed, anything done with love increases its calibration, seen in the everyday arena of the food we eat. Machine-made food calibrates at 188–200, but homemade food rises to 209, and if it is blessed, it rises to 215. Machine-made bread at the supermarket calibrates at 188, but if the bread comes from the bakery in the same supermarket, it rises to 203 and then higher if it is blessed. Cookies made for the family calibrate at 520. These calibration differences are a unique demonstration analogous to Heisenberg's principle in that the introduction of human consciousness and intention alter the field. It also gives evidence that prayer itself is more than just wishful thinking. It follows that we bring more love into our lives simply by consciously focusing on its presence as a motivator in everyday life. For example, this can be noticed in the love involved in making the family dinner, in cleaning the kitty boxes, or in going to work to pay the bills. Ordinary endeavors, done out of love, carry great power. Consciousness calibration confirms the truth of Mother Teresa's famous statement: "Do small things with great love."

3. Societal Leadership

High-energy fields in societal leadership are rare, but recent historical examples give evidence of their power to overcome seemingly impossible societal divides and to usher in major breakthroughs by peaceful means rather than force. Force, through its insistence that "the end justifies the means," sells out freedom for expediency. Force offers quick, easy solutions. In power, the means and the end are the same, but its "ends" require greater maturity, discipline, and patience to be brought to fruition.

Great leaders inspire us to have faith and confidence because of the power of their absolute integrity and alignment with inviolate principles. Such figures understand that you cannot compromise principle and still retain your power. Winston Churchill (cal. 510) never needed to use force with the British people; Gandhi (cal. 760) defeated the British Empire without raising a hand in anger; Nelson Mandela (cal. 505) underwent a profound inner transformation during his 27 years in prison under apartheid, from tribal fighter to a unifying humanistic visionary who inaugurated the first democracy in South Africa; Mikhail Gorbachev (cal. 500) brought about total revolution in the largest political monolith in the world without firing a shot, in only a few short years, through his inspiration and vision.

One of the characteristics of force is arrogance; power is characterized by humility. Force is pompous; it has all the answers. Power is unassuming. Stalin, who strutted military supremacy, has gone down in history as an arch-criminal. In contrast, the humble Mikhail Gorbachev, who wore a plain suit and easily admitted to faults, was awarded the Nobel Peace Prize.

Despite error or defects, true "greatness" is recognized worldwide as a composite of strengths, character traits, and virtues as exemplified by leaders in various fields of human endeavor (cal. 460–760):

- Abraham Lincoln
- Mother Teresa
- Eleanor and Franklin D. Roosevelt
- Benjamin Franklin
- Helen Keller

- Winston Churchill
- Ronald Reagan
- Mahatma Gandhi
- Parks Reece
- Michelangelo
- Beethoven
- Mozart
- Nijinsky
- The astronauts
- Susan B. Anthony
- Martin Luther King, Jr.
- Nelson Mandela
- Oprah Winfrey
- C. G. Jung
- Joe DiMaggio
- Rachel Carson
- Louis Armstrong
- Lily Tomlin
- Mary Oliver

. . . and many others. These all exemplify stature and alliance with integrity, excellence, beauty, and valor.

Lower levels of consciousness routinely attack great leaders. Historically, all presidents, especially during times of war (Abraham Lincoln, for example), have been subjected to critical attack, extremes of vilification, or even assassination and have had to go through agonizing moral crucibles, such as Truman's painful decision whether to resort to the atomic bomb to end World War II. His decision calibrates at 475; it was a difficult situation

of triage, having to weigh the moral impact of killing 180,000 civilians in order to prevent the estimated death of six or seven million people.

4. Realism

The evolution of consciousness reveals that it is a major error to assume that others share one's same values. From the Brain Physiology chart, we see that people who calibrate below 200 and those who calibrate above 200 are literally two different kinds of people in how they perceive, process information, and respond in the world. As noted earlier, 85 percent of the world population is below 200, motivated by greed, hate, pride, and other self-centered goals. They are not trustworthy or teachable. Thus it is naïve to assume that other people have one's same integrity.

Throughout history we see the cost of this naïveté. Tens of millions of lives are lost as a result of decent people projecting their own inner decency onto indecent others, and thereby failing to discern the "wolf in sheep's clothing." Calibrating just under 200, the wolf has a lot of intelligence, capability, and aggressive confidence in its pack to hunt and kill prey much larger than itself. Wolves use camouflage (deceit) to get near their unsuspecting prey. The sheep, at 210, is a very different energy; it is a peaceable, nonpredatory herbivore that grazes for its food. Humans and some entire societies calibrate at 190, and they are masters at camouflage by hiding their real intention in the "sheep" guise of agree-ability, goodwill, and even "peacemaking." Consciousness calibration instantly reveals the essence of the wolf hidden in the appearance of a sheep.

The calibration of "wolf in sheep's clothing," at 120, is worse than expected, as most of the political methods calibrate around 190 (prideful egotism). The calibration of 120 means that it is extremely important to become sophisticated and realize that essence and perception are two completely different things. *It is a serious error to misperceive, not a minor one*. To think that the Komodo dragon is safe because you are a "humanitarian" and "animal lover" does not mean that you can step into its cage wearing sandals. The downside of Western civilization is acting on the belief that "we have to be nice to all Komodo dragons and invite them here, as they are just nice animals." That error is quite severe.

It was the error of U.K. Prime Minister Neville Chamberlain, who met with Adolf Hitler during World War II to sign a mutual peace treaty and returned to London proudly proclaiming “peace for our time.” Hitler scoffed at Chamberlain’s “stupidity.” In signing the Munich Agreement, Hitler had promised Chamberlain that, if given certain territories, he would not invade others. Within a year, as bombs rained down on the U.K., Chamberlain was seen as a fool for his lack of reality testing. Of course, Hitler was playing the wolf in sheep’s clothing and had never intended to honor their agreement. Chamberlain’s lack of realism (cal. 185) led to his failure to protect his country. Chamberlain’s intention was virtuous (500), but his capability was weak.

Similar dynamics occur in recent times when political leaders naïvely trust in the goodwill of nations who actually have every intention of using nuclear weapons to destroy us. Appeasement of terrorism calibrates at the level of “lower mind” (155) and is viewed by terrorists as weakness and cowardice. To predators, sitting ducks “deserve” what they get, like car owners who leave the keys in unlocked cars. “Tolerance” (cal. 190 as a slogan) is the error of “far left” apologists who unknowingly welcome the Trojan horse by demonizing honest assessment of high-risk factors. Just like a wolf pack senses the weakness of its prey, so do aggressors take advantage of America’s naïve idealism.

Consciousness calibration reveals the truth of any political or diplomatic conflict, as the underlying intention of each side can be discovered instantly. As noted in the list of countries in *Truth vs. Falsehood*, certain countries and/or their leaders calibrate at a level that warrants acute discernment, especially if they possess, or are actively gaining, nuclear capacity. The U.S., at 421, approaches its nuclear capacity with rationality and restraint, high-level values that are ridiculed as “weak” by lower levels of consciousness. Countries or political movements that calibrate under 200 are, in contrast, driven by values such as hatred. While it is currently politically fashionable to be “tolerant,” it could be said that it is better to be a live realist than a dead relativist.

The media contribute to the lack of realism as a consequence of the illusion created by the catchy meme “Fair and balanced.” The implication, of course, is that, via relativism, falsehood is of equal value to truth, a rather absurd presumption just on face value. As an example, we can take that the earth is flat as a fair-and-balanced affirmative to the view that the earth is

round. This can be further elaborated based on the fallacious meme “There are two sides to any question.” (This calibrates as false and was actually the comment of a public official caught red-handed on video while stealing cash and stashing it in tin cans in the basement of his house.)

United States society collectively calibrates at 421 (as of November 2007). In contrast, the critics of America collectively calibrate at 190. Whereas peace vigils calibrate at 305, peace demonstrations are at 170. Free speech as a concept calibrates at 340, but free speech as it is practiced in the U.S. calibrates at 187, the level of narcissism. In current society there is the popularity of having an overt, strident anti-American antiestablishment attitude (“Hollywoodism,” cal. 170 to 190) that profits from media attention. Whereas the bumper sticker “Question Authority” is hostile and calibrates at 160, honest disagreement calibrates at 495.

5. Safeguards

A study of Western civilization indicates that its overall level of consciousness is currently in decline such that even formal education is no longer a safeguard against blatant nonintegrity and the gross falsehoods pervasive in the media and academia.

The most practical countermeasures are:

1. Spiritual alignment with truth (which facilitates a favorable shift in brain chemistry)
2. Intellectual sophistication via familiarity with the Great Books of the Western World
3. Awareness of the Map of Consciousness
4. Advancing one’s own level of consciousness by following and practicing verified spiritual teachings and principles of discernment (for example, see Chapters 8 and 9 of this book)

6. Compassion

It is thanks to the ego’s tenacity that anyone is even alive to read this book. When we view the ego from an evolutionary perspective through the

millennia, an understanding arises that allows for compassion. The ego is not our “enemy” but rather a “pet” to watch over. Instead of treating it with condemnation, hatred, and guilt, the way to de-energize it is by viewing it objectively for what it truly is—that is, a vestigial remnant of our evolutionary origins. Paradoxically, the ego is reinforced by condemnation, labeling it as “sin,” repenting with sackcloth and ashes, and wallowing in guilt. Such approaches merely utilize the ego to attack the ego, thereby reinforcing it.

As Freud discovered, out of guilt, we repress our animal nature and then project it onto others or a deity that purportedly has the same character defects as the worst humans. The ego is dissolved not by denunciation or self-hatred, which are expressions of the ego, but by benign and nonmoralistic acceptance and compassion that arise out of understanding its intrinsic nature and origin. Although guilt and repentance may have a certain pragmatic usefulness for brief periods in one’s spiritual evolution, it is to be noted from examining the Map of Consciousness that Guilt, Hate (self-hatred), Regret, Despondency, and all such negative positionalities are at the bottom of the scale, whereas Forgiveness, Love, Acceptance, and Joy are at the top and lead to Enlightenment.

The Map of Consciousness reveals that the world provides an infinite panorama, and by playing our part in being what we are, we serve others. Each one of us serves others merely by being here. People in the lower levels of consciousness are not “bad” for being what they are; they serve us by forcing us to recontextualize their reality and their value. We end up respecting them all. As mistaken as we think they might be, we can nonetheless respect someone who is willing to sacrifice their life for country, God, or whatever they believe they are doing it for.

War itself serves the evolution of consciousness by providing a way for millions of people to cross over from cowardice to Courage as they walk through the hail of bullets in the name of a higher principle, God, country, king, or family. Warfare is the way that men, in the role of the warrior, have historically crossed over that critical line of 200. Women have traditionally made the same step through childbirth, risking death—and often dying—for the sake of birthing new life. Therefore, nothing in the evolution of consciousness needs to be judged or condemned, for each expression has served the whole by virtue of what it was at the time.

7. Counterbalance

Consciousness-calibration research reveals that approximately 92 percent of society's problems arise from people who calibrate below 200, and their overall financial cost to the citizenry is too enormous to calculate. Thus, a society that is overly permissive or supports nonintegrity pays an astronomical price not only in quality of life but also in every area of it, down to just simple, everyday physical safety.

Because integrous individuals do not typically grasp the fact that they are actually in the minority, it bears repeating that only 15 percent of the world's population is above the critical consciousness level of 200. However, the collective power of that 15 percent has the weight to counterbalance the negativity of the remaining 85 percent of the world's population. Because the scale of power advances logarithmically, a single Avatar at a consciousness level of 1,000 can and does, in fact, totally counterbalance the collective negativity of all humankind. Kinesiologic testing has shown:

- One individual at level 700 counterbalances 70 million individuals below level 200.
- One individual at level 600 counterbalances 10 million individuals below level 200.
- One individual at level 500 counterbalances 750,000 individuals below level 200.
- One individual at level 400 counterbalances 400,000 individuals below level 200.
- One individual at level 300 counterbalances 90,000 individuals below level 200.
- Twelve individuals at level 700 equal one Avatar at 1,000.

Were it not for these counterbalances, humankind would self-destruct out of the sheer mass of its unopposed negativity. However, the difference in power between a loving thought and a fearful thought is so enormous as to be beyond the capacity of the human imagination to even comprehend. We

can see from the analysis above that even a few loving thoughts during the course of the day more than counterbalance all our negative thoughts by their sheer power.

The only way to enhance one's power in the world is by increasing one's integrity, understanding, and capacity for compassion. If the diverse populations of humankind can be brought to this realization, the survival of human society and the happiness of its members are more secure. Simply knowing that an increase in one's level of consciousness reduces negativity in the world motivates the intention to evolve up the scale.

INTENTION: EVOLVING BEYOND CAUSALITY

The sincere seeker needs to know only a few things. Merely to hear or read them already begins the process. The most important thing to know is that everything is happening of its own. Nothing is being "caused" by anything. All phenomena are the automatic consequence of the infinite field. The field is one of infinite invisible omnipotent power. It is all-encompassing, like a giant electromagnetic field, with no beginning and no end, in space or in time, forever and always present. Its presence is exquisitely gentle and exquisitely powerful. Its power is such that all potentiality is activated to become an actuality.

From a state of pure consciousness, one witnesses that all things are happening spontaneously by virtue of the infinite power of the field of Divinity. Everything is happening in and of its own nature as a consequence of that which it *is*, not as a consequence of that which it does, which implies the duality of a doer in the action.

What the world considers evolution is actually the witnessing of creation, which is continuous. The Unmanifest becomes Manifest by Divine Providence as the Totality of Creation, which emerges effortlessly. Within the field, potentiality is actualized by intention. Therefore, each thing comes forth, manifesting its karmic inheritance; its karma is its innate potential, and when conditions are appropriate, then the potentiality becomes an actuality, in and of itself, as a consequence of the infinite power of the field.

The field is so powerful that if one continuously holds a thought, it will emerge; otherwise no one would become enlightened. Therefore, intention is all-powerful. The ego is very clever. As a potentiality begins to manifest,

it takes credit for it. If one takes a pair of scissors and cuts the stem of the apple, the ego thinks it made the apple drop to the ground! The ego ignores gravity, but that is how all things are happening—automatically, like gravity. There's no inner separate "personal self" causing anything to happen. Just like people are not aware of gravity, without which we would all fall off the globe, similarly people are not aware of Divinity as an infinite field of power without which existence is not possible.

Intentions come out of the etheric body—not from the ego mind, which the Newtonian paradigm of causality would have you believe. The movement has already happened by the time you decide you are going to move. I discovered that reality at age 16 when a rabbit ran in front of the car. The foot instantly braked the car, and I caught my ego claiming credit for that. The ego was thinking, *I put the brake on to save the rabbit's life*. No, the brake was already on before the mind could mentally process it. It takes 0.0001 second (one ten-thousandth of a second) for the "experiencer" core of the ego to move from the phenomena to the subjective readout. The ego is the tape monitor, which is recorded 0.0001 second after the reality has happened. So, perception is 0.0001 second behind what the essence is. It is a shock when the ego's monitoring stops, and the awareness and the experiencing are simultaneous. Perception therefore is personally motivated and selective. In contrast, essence is the impersonal witnessing of the totality. It registers everything, but it does so passively, not by seeking or searching it out.

For the sake of the right brain, which learns by familiarity and circling back, it bears repeating that one needs to know only one thing: all is happening of its own by divine ordination as the Unmanifest becomes Manifest in and of itself because of the infinite power of the field of Divinity and for no other reason. What happens is that the mind, in one ten-thousandth of a second, quickly claims that it was the author of the action. If one is strictly and radically honest, which is beyond the capacity of most people, one would somehow be able to beat that one ten-thousandth of a second and completely surrender to the Reality that all things happen by Divine Providence, by the will of God, and not for any other reason. The only opponent to that understanding is the ego; the ego's job is to claim to be God, and it does it well after millennia of biological evolution.

TRUTH AND THE INFINITE FIELD

The basic premise of this infinite field is that it instantly recognizes truth. The infinite field of consciousness registers all that has ever happened throughout time. Every thought, every feeling, every movement, every action is recorded forever. There is no such thing as privacy. Everything radiates out an energy that can be read thousands of years later. We have access to all the information that exists within one second! It takes that long to discover any secret in the universe.

To instantly know truth from falsehood is an incredible gift. To not know the difference between truth and falsehood has dragged humanity through endless wars, poverty, savageries, sickness, agonies, suffering, and death. The human affliction has been one of ignorance. All the great Avatars, Krishna, Christ, and Buddha say there is only one "sin," only one problem, and that is ignorance. We have had no way of discerning truth from falsehood except the words of the great spiritual teachers. Now we have at hand a gift representing the consequence of the advance of human consciousness over time.

The advance of truth does not necessarily bring tranquil waters. In fact, it may disturb things for a period of time. Spiritual people project a future of hearts and flowers and the possibility that peace will come as the result of peace marches or other activities. We will have peace, all right, but it may take a few thousand years! There is no point to being impatient with the evolution of consciousness. The best way to contribute is the quiet, diligent work of inwardly becoming a more loving, kind, and self-responsible person.

To merely know that all things are happening of their own accord, with no external cause, begins to disassemble the illusion of dualism, which presumes a doer. The difficulty with most spiritual students is that they are stuck in the Newtonian paradigm of reality, in which there is a "this" causing a "that." This dualistic belief system is at the core of the ego and is the very source of thinking that there is a separate individual "I."

There is no separate personal "I" talking here. Because of an audience or readership, the field, which is the Presence, speaks back to Itself as Itself, and "I" as a speaker or writer have nothing to do with it. Many years ago, the personal self disappeared, and the mind became silent, a state that

continues to this day. The Infinite Presence is so powerful that it extinguishes anything that is not Itself.

Q&A

Q: How can I understand my life with no "I"?

A: Don't try! You'll only get stuck in a concept you call "nonduality." Truth is not a concept but a realization. Merely by hearing that everything emerges spontaneously by virtue of what is, you have nothing to do but begin to notice it. You don't have to think about it or figure out its meaning. Simply begin to notice that everything is happening spontaneously by virtue of what it is and that nothing causes anything.

In the state of pure consciousness, all projections cease, and everything is revealed to be perfectly that which it is. In Reality, you see that the meaning of any thing is what it is. That *is* its meaning. Its meaning is what it *is*. What's the meaning of a giraffe? The meaning of a giraffe is to be a giraffe.

Q: You've said that creation and evolution are one and the same. How can that be?

A: What one witnesses is potentiality continuously emerging as creation. Evolution *is* creation. Traditional religion has separated the two, implying that God finished creation after a week and then said "Bye-bye. I'll see you on Judgment Day!" It holds that God created the universe, threw the ball, and said, "Good luck, folks. Hope you make it!" In Reality, creation is continuous, which means that potentiality within creation is becoming an actuality, and you are witnessing the emergence. You're not even witnessing "change." That's another illusion, because "change" requires time, and there is no time in Reality. Those are all mentalizations. If I ask a rabbit, "What time is it?" he wouldn't know what I'm talking about. Time is a mentalization that the ego projects onto experience. Evolution as a linear sequence in time is a mentalization. It's not time or sequence or change that you see in Reality but rather the continuous emergence of potentiality becoming an actuality.

The great barrier to Enlightenment to people who have been everywhere, done everything, and heard everyone is the principle of causality, the explanation that all things have a linear cause and sequence, that there is a "this" causing a "that." So long as you believe there's a "this" causing a "that," then you have perpetrator and victim, ego and spirit, self and Self, and then you're stuck. The principle of causality calibrates about 460, same as Darwin's theory of evolution. The typical audiences at Veritas lectures calibrate around 420, so 460 sounds erudite to them, but from a level of 550 and higher, it sounds ridiculous! The highest truth is that all comes into existence by virtue of the Presence of Divinity. Nothing else has within it the power to create its own existence. Genesis (cal. 600) states that from the Godhead radiated Light, and out of that Light originated life, and the universe. Life comes from the spontaneous evolution of the Godhead. Everything emerges spontaneously from potentiality to actuality by virtue of the Infinite Power of the Presence of God. What seems to the mind to be sequential and causal is not happening in a sequential, causal way at all. You and I in this moment are spontaneously being what we are in the Infinite Field.

Q: If the world is emerging by virtue of the Presence of God, whose nature is said to be Love, then why do bad things happen to good people?

A: "Good" or "bad" is your perception. Adversity can actually be seen as a gift. Many cancer survivors will tell you, "It's the best thing that ever happened to me." Divinity is omniscient and you are not. Your perception is not Reality. What you perceive as "unfair" might just be the means of liberation. What you're wanting to know is whether there is intrinsic justice in the world and whether happenings in the world emerge justly and fairly. Yes, they do. Human life is karmically fair, completely and totally. Everyone is steering their own canoe. As Love is the Ultimate Law of the Universe (statement calibrates at 750), each person is born into the circumstances of maximal spiritual benefit.

For something to be "unfair," the universe would have to be accidental or capricious. Nothing is accidental and Divinity is not capricious. The nonlinear domain of Infinite Power throughout all time, Divinity, is like an electromagnetic field of infinite dimension and infinite in power, within

which little iron filings automatically line up according to their “charge.” Everything that has existence karmically has a polarity, a charge. Everything within the domain of Divinity is aligned within the field according to its own karmic inheritance; therefore the Justice of God is instant. No iron filing can be anywhere else than it is.

The Presence of God is an Infinite Power without parts, positions, movements; without anthropomorphic projections; without feelings; devoid of psychological problems and an unconscious mind! Divinity is not capricious; not angry, emotionally disturbed, or vengeful; and not in need of psychoanalysis and therapy! Divinity is an Infinite Field of Power and therefore, of necessity, has no divisions; it is like gravity, an indivisible field within which each of us lines up according to our karmic inheritance—which, on one level, is the sum total of all we have ever said yes to, whether we remember it or not. There is always freedom of choice; therefore each moment we make our decision. We can describe this world as the maximum opportunity required for the evolution of one’s consciousness. This is a dimension where choice is unlimited, from the most horrific and gruesome to the most beatific.

“The world as karmic opportunity” calibrates at 600 and is a teaching of the Buddha that reveals all experiences in the world to be an opportunity for spiritual evolution: “Rare is it to be born a human; rarer still is it to have heard of Enlightenment; and most rare is it to pursue Enlightenment.”

Q: I can see that the mind projects causality where it isn’t, and then unconsciously tends to ignore all data to the contrary. To actually discern the cause of anything, I would have to know all that’s ever happened throughout all time, because everything is connected to everything else. Is that right?

A: You are aware of the limitation of the intellect. The safeguard from being imprisoned by the intellect is humility. The intellect is only capable of doing certain tasks within a certain domain, and beyond that it’s an impediment. The intellect is serviceable to the linear domain, not the nonlinear domain. You wouldn’t use a hammer to open a can of soup. You can’t use the intellect to apprehend spiritual reality.

Within the linear world of physicality and medicine, we see the intellect's great value to the world. When I started out as a doctor, I was in charge of a large hospital where people were routinely dying of diseases that now don't even exist! Polio hardly exists anymore. The benefits of the 400s have been tremendous, and we respect the intellect. It has been the great benefactor of society. As one's consciousness level goes up, one becomes more and more beneficial to the world, and those in the 400s make a great impact. The world of science has transformed our lives from sickness, suffering, and misery to relatively painless surgery, childbirth, and recovery from many ailments. The intellect and science are tools for which we are extremely grateful. We don't put down the intellect. We take pride in it, because if it weren't for the intellect, none of us would be here now! It's simply a matter of accepting that the intellect is limited; it is not God.

Q: What is the world, and how does it serve the evolution of consciousness?

A: There are myriad views of the world, and they can be calibrated according to their level of truth:

- One's view of the world is consequent to the observer's level of consciousness: 485.
- The world is actually an opportune place for redemption and salvation: 575.
- "I have invented the world I see": 350.
- The world and the universe are merely passing illusions created by the ego to keep itself separate from God: 220.
- Human life is an expression of God's Will by which the Godhead fulfills the actualization of infinite potentiality: 560.
- Humanity descended from the stars and fell from the heavens: 160.
- Humanity descended from monkeys: 160.
- The world and humanity were created by God and are therefore divinely inspired and intrinsically holy: 545.

- The world is merely a physical product of the physical universe: 190.
- Life and therefore humanity are purely accidental products of Darwinian biological evolution (mechanistic reductionism): 190.
- Survival is due to natural selection by survival of the fittest: 440.
- The world and human life are the consequence of the fall of Adam and Eve due to disobedience and succumbing to the temptation of curiosity. Life is therefore penitential for original sin: 190.
- The world is a comedy, a tragedy, a political game board, and more: 240.
- This is a purgatorial world of hardship and suffering; therefore, seek heaven: 350.
- The world is a rare opportunity for maximum spiritual growth and evolution by the undoing of bad karma and the earning of spiritual merit: 510.
- The world as exploitative: 180.
- The world as unfair: 200.
- The world as karmic expression: 575.
- The world as karmic opportunity: 600.

Q: How does one's personal evolution relate to the world at large?

A: An unseen benefit of spiritual endeavor and evolution is its positive influence on the collective level of human consciousness itself. Each evolving spiritual devotee counterbalances the negative effect of great numbers of people of a considerably lower consciousness level. Despite appearances, consciousness-calibration research reveals that the collective consciousness level of humankind overall is moving upward. Thus, an optimistic view is warranted. One can be grateful to have been born with a human's infinite potential for karmic benefit. One can also be grateful that one has heard of Enlightenment and chosen to seek it, for such individuals are extremely rare indeed. As reported in prior works, statistically, the

likelihood of choosing Enlightenment as the major purpose of one's life is one in ten million.

Simply the wish to become a more loving person, and to align one's intention with the energy fields at the top of the Map, is to be of service to the world at large. The way to offset the negativity of the world is not to attack falsehood but to be as friendly and loving as possible within your own respective domain or life. One person being friendly (255) is more powerful than five being hostile (125).

Q: What true value can be derived from worldly life?

A: The world can be seen as an optimal stimulus for inner growth, as it is merely a projection of the ego in overt dramatic expression. It is best to learn from it rather than to be seduced by its illusions or entrapped by them via identification or attachment. The worldly panorama reflects the entire scale of the levels of consciousness in their most overt display. The panorama is like a school of discernment where the extremes serve to reveal the essence that underlies appearance. All seeming events present learning opportunities.

Q: How, then, should one best relate to the world?

A: To be "in" it but not "of" it. The world is a means and not an end.

---

1 Some people at 200+ levels of consciousness need ongoing serotonin support (see Chapter 4).

PART II

Practical Applications

In this section, Dr. Hawkins applies the Map of Consciousness to three areas of vital human interest: physical health, success, and addiction recovery. One key teaching is: "What we hold in mind tends to manifest." Another teaching is the all-important practice of courtesy to others, which he says we cultivate in this way: "In traffic, always let others cut in front of you." Herein, he promises, lies the secret power of success!

In Chapter 6, on recovery from addiction, we benefit from Dr. Hawkins's decades of clinical experience with the Twelve Steps and his close relationship with Bill Wilson, co-founder of Alcoholics Anonymous. Traditions such as "anonymity as a spiritual foundation," "principles before personalities," and "attraction, not promotion" keep a group in right alignment. He also suggests that the Twelve Steps can be applied to any human problem, including overcoming our addiction to the ego itself.

Overall, the journey of healing is to let go of the negative energies that block the expression of our innate happiness and joy. "When the clouds are removed, the sun shines forth" is one of Dr. Hawkins's favorite axioms. Here is a story he tells as an example of the process:

The more we let go, the more loving we become. More and more of our lives will be spent doing things that we love to do, with people for whom we feel increasing love. As this happens, our lives become transformed. Love is the most powerful of the emotional energy vibrations. For love, people will go to any lengths and do things that they would never do for any amount of money. When the negative blocks and "I can'ts" are removed, whole new areas of life open up to us.

Let’s take the example of a young woman with a lot of natural musical talent who was spending most of her time at a boring job, which she felt she had to stick to for financial reasons. What she really liked to do was play musical instruments when she was alone at home. It was something she did strictly for personal enjoyment. Because of the lack of self-confidence, she seldom played for other people, even close friends.

After she began to let go of her inner limitations—all the low-energy feelings that were blocking her self-expression—her abilities and confidence grew so rapidly that she started to play in front of public gatherings. Her talent was well received, and a busy musical career ensued. She made a professional recording that was sufficiently successful that she could cut back to working part-time, and she began to pour more time and energy into what was now a blossoming career that brought her great joy and satisfaction. Although she had known nothing about business, she now started her own musical business and, within a year, was distributing the recordings across the nation, then in Europe.

To her delight, she found that she was very successful by doing what she liked to do best. Her increasing vitality and happiness were apparent to everyone, and success spread to other areas of her life.

Success stems from doing what we like to do best, but most people are tied down to what they imagine they *have* to do. As limitations are relinquished, whole new avenues of creativity and expression become available. In the example of the musician who was willing to let go of her fear and self-doubt, you can see how this single inner shift opened up her outer life in ways she had never imagined.

CHAPTER FOUR

HEALTH AND HAPPINESS

As is obvious from the principles already discussed, real change occurs from within as we own our inner power via alignment with powerful attractor fields such as Courage, Acceptance, Love, and Generosity. This addresses the "ABC" of our lives—the organizing principles, inner attitudes, and overall intention—from which our experiences emerge. Therefore, there is only one way to increase our health, happiness, or success, and that is to increase our level of consciousness. If we try to make our lives better by changing external factors, the A B C, we end up frustrated. This futile approach is heard in the popular statement "It's like rearranging deck chairs on the *Titanic*," yet this is exactly the strategy of most people. They work to change the outer elements of their lives without looking into the inner arena out of which it all emerges.

The good news is that aligning yourself with just one powerful truth can make a big difference in your life.

In health, this powerful truth is the shift from *I am a body* to *I have a body*. The average person is preoccupied with the body, its functioning, performance, appearance, and survival. People typically identify the body as "me" and therefore pour much of their waking attention into how the body moves and looks and what it measures. This is a very limited level of consciousness. It is a false identification due to a marked narrowing of awareness, like having a pimple on your nose and thinking that the whole world now revolves around that pimple, and going through the day with that pimple most prominent in your mind.

THE BODY OBEYS THE MIND

The basic dictum to comprehend is that the body obeys the mind; therefore, the body tends to manifest what the mind believes. The belief may be held consciously or unconsciously. This dictum follows from the law of consciousness that states: *We are only subject to what we hold in mind*. The only power that anything has over us is the power of belief that we give it. By "power," we mean energy and the will to believe.

If we look at the Map of Consciousness, it is easy to see why the mind is more powerful than the body. The energy field of Reason (cal. 400), with its beliefs and concepts of the mind, is more powerful than the energy field of the physical body (cal. 205). Thus, the body will express the beliefs held in mind, whether they are conscious or unconscious. One of the tasks of consciousness is to embrace your personal appearance (whatever it is), without putting yourself down.

Our proneness to accept negative beliefs depends on how much negativity we are holding in the first place. A positive mind, for example, will refuse to accept negative thoughts and simply reject them as untrue for oneself. There is a refusal to buy into commonly held negative ideas. We know how easy it is to sell self-condemnation to a guilt-ridden person, or fear of some disease to a fearful person.

The idea, for instance, that *colds are catching* is a good example. The thought that *everybody's got a cold* will be subscribed to by a person who has sufficient guilt, fear, and naïveté regarding the laws of consciousness. Because of unconscious guilt, a person unconsciously feels that they "deserve" a cold. The body obeys the mind's belief that colds are caused by viruses, which are "catching" and contagious. Thus, the body, which is controlled by the mind's belief, manifests the cold. The person who has let go of the underlying negative energies of guilt and fear does not have a fearful mind that believes, *A cold is going around; I'll probably get it like everybody else*. In the many instances of "A cold is going around," the fact is that many people do *not* "catch" it in spite of being exposed to the same environment as those who do.

Thought (cal. 400) is powerful because it has a higher vibration than physicality (cal. 205). A thought is actually a thing; it has an energy pattern. The more energy we give a thought, the more power it has to physically manifest itself. This is the paradox of much so-called health education. The paradoxical effect is that fearful thoughts are reinforced and given so much power that epidemics are actually created by the media (for example, the

swine flu). The fear-based “warnings” about health dangers actually set up the mental environment in which the very thing that is feared will occur. How can that be? Superimposed on the physical body is an energy body whose form is very much like that of the physical body and whose patterns actually control the physical body. Intentions and thoughts influence those patterns. As advanced quantum physics has shown, mere observation influences subatomic high-energy particles.

The power of mind over body has been demonstrated by clinical research. For instance, in one study, a group of women was told that they would be given a hormone injection to bring on their menstrual periods two weeks early. Actually, they were merely given a placebo injection of saline. Nonetheless, over 70 percent of the women developed early premenstrual tension with all the physical and psychological symptoms.

Another clear demonstration of this law of consciousness is observed in those with dissociative disorder: the different personalities in the one body have different physical accompaniments. There are, for instance, changes in the electroencephalographic brain waves, as well as changes in their handedness in writing, pain thresholds, electrical skin response, IQ, menstrual periods, cerebral-hemisphere dominance, language ability, accent, and vision. Thus, when the personality that believes in allergies is present, the person is allergic; but when another personality is present in the body, the allergies disappear. One personality may require glasses, and another may not. These different personalities actually have notable differences in intraocular pressure and other physiological measurements.

These physical phenomena also shift under the influence of hypnosis in people without dissociative disorder. Allergies can be made to appear or disappear by simple suggestion. Individuals who receive the suggestion of being allergic to roses while under hypnosis will start sneezing when they come out of the hypnotic state and spot a vase of roses on the doctor’s desk, even if the roses are artificial.

After a lifetime of study, Sir John Eccles, Nobel Laureate, stated that it became apparent that the brain is not the origin of the mind, as science and medicine had believed, but the other way around. The mind controls the brain, which acts as a receiving station (like a radio), with thoughts being similar to radio waves and the brain being similar to the receiver.

The brain is like a receiving set, a switchboard that receives thought forms and then translates them into neuronal functioning and memory

storage. For instance, until recently it was believed that voluntary movements of the muscles originated in the brain's motor cortex. But now, as Eccles has reported, the very intention to move is recorded by the supplemental motor area of the brain next to the motor cortex. The brain is, therefore, activated by the mind's intention, not vice versa.

We see this in the many brain-imaging studies done on people in states of meditation. For example, Dr. Richard Davidson's research at the University of Wisconsin at Madison has demonstrated that compassion and loving-kindness meditation practices stimulated increased activity in the left prefrontal cortex (the seat of positive emotions such as happiness) and the production of high-amplitude gamma-wave synchrony (a sign of expanded awareness, alertness, and insight). What is held in mind has the power to alter brain activity and neuroanatomy.

Our bodily systems are subject to all kinds of effects of the unconscious and conscious beliefs that the mind is holding. This includes our beliefs about the supposed effects of various foods, allergens, menopausal and menstrual disorders, infections, and all other diseases associated with specific belief systems, coupled with the underlying stress proneness due to the presence of suppressed negative feelings.

Norman Cousins, editor-in-chief of the *Saturday Review* for three decades, demonstrated this principle when he cured himself of serious physical illness by means of laughter. He wrote *Anatomy of an Illness*, a book about his experience of recovery from a crippling arthritic disease through heavy doses of vitamin C and belly laughter induced by films featuring the Marx brothers. He discovered that laughter had an anesthetic effect that could alleviate his pain for two hours. Laughing is a method of letting go of negative energy fields. Through laughter, Cousins kept letting go of the underlying emotional pressure and canceling negative thoughts. This resulted in very positive and beneficial changes within his body and facilitated his eventual recovery.

OVERCOMING NEGATIVE PROGRAMS

The way to change our bodies is to change our thoughts and feelings by letting go of negative ideas, emotions, and belief systems. We have to cancel the negative programming that comes from the world, as well as our

own belief systems. The more fearful we are, the more quickly we become programmed, and then the body responds accordingly. Fear of substances, foods, air, energies, and stimuli of all kinds has gotten to the point of environmental paranoia. Each day a new chemical or substance is announced to have harmful effects!

We can see the deleterious effects of fearful negative programming in people who become subject to fear of foods, chemicals, and substances in the environment. On the Map of Consciousness, Fear is an energy field that corresponds to Withdrawal due to anxiety and a belief that ordinary life is frightening. Some people become so phobic about the environment and everything in it that their world gets smaller and smaller. They become more fearful every day. Some people even succumb to the point where they flee the world, victims of their own minds. There are only a few things left on the planet that they can safely eat, and they carry them around in a brown bag. This person goes to a banquet where everybody is eating food full of what he considers to be nothing but poison. He thinks, *They are killing themselves with the steak and the pesticides on the peas, fruit, and lettuce*. While, in his view, they are killing themselves, he eats out of his brown bag. He sits in the back corner at a table filled with other "brown-bag" people. (This was an actual scene at a big banquet.) He fasts a lot; he does a lot of running and other "healthy" things; and, of course, he is dead now. Why is he dead, this man who ran every day and strived to be so healthy? He died because he became a bubble person with the paranoid view of the world that began to close in on him. He could not breathe the air with trust. He could not even enjoy the carpets because they were probably emitting toxic off-gases and allergens such as fiber particles that caused him to choke. Other things—such as the fumes emanating from paints or insulation, or smoke particles from a cigarette that were going to give him cancer—caused his life to become smaller and smaller.

What happens in this type of situation is the progressive denial of the truth about ourselves, along with progressively giving away the power of our being to the illusion of causality from the world, which is actually powerless to affect us. This is the reversal of truth, and by believing in a falsehood about ourselves, we become increasingly vulnerable and a victim. We end up having the total paranoia of a bubble person with "environmental allergies" who can live only within a protective bubble of purified air and eat raw food from a brown bag.

This can happen to a reasonable person, even to a physician. It started with pollens, ragweed, horse dander, dog and cat hair, dust, feathers, wool, chocolate, cheese, and nuts (all believed to cause allergies). Later, sugar was prohibited (hyperglycemia) plus food additives (cancer), eggs and dairy products (cholesterol), and organ meats (gout). Next on the "harmful" list came food dyes, saccharine, caffeine, coloring matter, aluminum, synthetic fabrics, noise, fluorescent lights, insect sprays, deodorants, food cooked at high temperatures, minerals in the water, chlorine in the water, nicotine, cigarette smoke, petrochemicals, car exhaust fumes, positive ions, low-level electric vibrations, acidic foods, pesticides, and foods with seeds.

The world shrank so small that there was nothing safe to eat or wear. There was no air to breathe. The body had all the allergies, reactions, and diseases to prove it. Going out to dinner became an enjoyment of the past, since there was nothing on the menu that could be eaten, except lettuce (thoroughly washed, of course), and it was imperative to wear white gloves when picking up restaurant utensils!

Then, with the learning of one core truth, the whole pattern unraveled. *What is held in mind tends to manifest*—including *unconscious* beliefs. The culprit was not the world but the mind. All the negative programming and fearful conditioning was in the mind, and the body obeyed the mind. This law of consciousness reversed the spiraling paranoia. As each internal belief was looked at and let go, all the negative bodily reactions, diseases, and symptoms disappeared. In other words, it was not poison-ivy leaves that caused an allergic reaction but the mind's belief that poison ivy was an allergen. As the mind let go of its programming, the body's reactions cleared.

THE PROCESS OF SELF-HEALING

What is the process of self-healing? What are the consciousness techniques we can apply to bring about a reversal of dis-ease? We begin by letting go of resisting the sensations we are experiencing, and we stop labeling them. For example, we cannot experience a "duodenal ulcer" or "asthma." These are labels, mental constructs, elaborate programs, and belief systems. We go into the inner experience of the exact sensations and let go of resisting them. In effect, we will eventually "disappear" them

through aligning with them by welcoming the inner experiences of the sensations. At the same time, within the mind, we cancel any labels. We stop calling it an “ulcer” and instead go into the inner sensation of it. The inner sensation may be a pressure or a burning. Even the words *burning* and *pressure* are labels. We cancel those and again go into the core, the absolute essential, of what we are physically experiencing, and then let go of resisting that experience.

Steps for Self-Healing

To put it simply, the consciousness technique of radical truth has these five steps in healing a particular illness:

1. Letting go of resisting the sensory experience of it.
2. No longer putting names or labels on it.
3. Using no words at all in the welcoming of the experience of the inner sensations.
4. Canceling the mental label, thought form, and belief system, and replacing it with the truth: *I no longer believe in that. I am an infinite being, and I am not subject to that. I am only subject to what I hold in mind*.
5. Choosing the energy field of Love, which heals.

If we look at the basic physics of the energies involved and keep in mind that the Map of Consciousness is a logarithmic scale, we can see why Fear (cal. 100) is overpowered by Love (cal. 500) because these are exponential levels. Therefore, the power of Love is represented by 10^{500}, whereas Fear is only 10^{100}, a very big difference. To put oneself in an energy field of Unconditional Love, at 540, is to automatically heal oneself on the deepest level. Choosing to become a loving person results in the release of endorphins by the brain, which has a profound effect on the body’s health and happiness (see Brain Function and Physiology chart in the previous chapter).

Religious/spiritual alignment with faith is capable of reducing overall levels of fear. The spiritual energy shifts brain dominance to a more benign

system processing by which stress hormones are replaced by endorphins and optimized levels of serotonin and other neurotransmitters.

Spiritual alignment, however, doesn't mean total immunity from periods of emotional distress or karmic patterns. Depression, for example, affects the biochemistry of a large segment of the population. It is estimated that at least one-third of adults will have a serious or moderately severe degree of depression at some time in their lives. It may be minor, in the form of regret, or major, in the forms of mourning the loss of loved ones, financial disaster, divorce, and so forth. Depression is accompanied by major changes in brain physiology and low levels of critical neurotransmitters, such as norepinephrine and serotonin. The propensity to depression includes strong genetic and karmic factors and is often familial.

Clinically, depression usually necessitates professional help. Serious depression can be worked through under appropriate conditions but is really indicative of the need for psychiatric or other professional clinical help, as well as protection and support. The loss of hope and the will to live, along with the accompanying depression, frequently occurs in lonely, isolated individuals; the elderly; and ordinary people who have gone through the psychological depletion of severe stress, such as job loss, divorce, loss of loved ones, and the process of grieving itself. Suicide is a leading cause of death in adolescents.

All things are physical, mental, and spiritual. On the physical level, some depressives have recovered simply by avoiding sugar. The majority respond well to antidepressants. In a state of depression, there is a loss of essential neurotransmitters in certain areas of the brain. Therefore, it is possible to ameliorate the expression of this symptom by the use of antidepressants. Generally, it is safe to treat the depression of the majority of patients pharmacologically with antidepressants as long as there is close clinical supervision, especially in children and adolescents. Pharmacologically, they take the person from the bottom of the Map and lift them up to a higher level, so they are then able to respond to psychotherapy or spiritual counseling to try to alleviate the conditions that brought about the vulnerability. The risks of psychopharmacology have to be weighed against the risk of suicide, especially when an apathetic depression becomes agitated (the person now has sufficient energy to carry out suicide).

Happiness arises from the willingness to let go of that which is negative and to allow love to replace it within consciousness, because the essential

nature of consciousness, unless it has been impaired, is lovingness. We see in the innocence of the young child that lovingness is the expression of the essence of human nature. It is as if the child has not yet been programmed to go into fear, doubt, or limitation.

When looking at the exact mechanics, we see that what we hold in mind begins to manifest on the physical plane. Even a relatively neutral thought can have major consequences. For example, the thought *I think I will go to Hawaii* instantly energizes one's finances and plans over the next six months to get ready for the trip.

What we hold in mind tends to manifest. One of the difficulties to overcome in self-healing is the willingness to accept the truth of that statement. There is a part of us that prefers to be a victim of illness, that enjoys the attention, that does not want to believe in the power of the mind or take responsibility for it. But if we truly want to heal, we cannot let a negative thought go unchallenged. We cannot hear ourselves say "I have diabetes" and let that go unchallenged. Such a belief system is so powerful that just believing *I have diabetes* is sufficient to potentiate the disease. Instead, we have to cancel it and say, *I am a person who once thought that, but I am only subject to what I hold in mind. I am an infinite being, and I am not subject to diabetes.* In stating the truth, we move above 200, the line of integrity, in the specifics of a given illness.

Self-Compassion

What is our attitude toward ourselves in the whole experience? As we move into the decision to be forgiving and compassionate, to be that which supports and nurtures life instead of condemning it or moralistically getting into a "make wrong," we let go of attacking ourselves for being ill. Some people who are involved in spiritual work or metaphysical studies will compound the problem by making themselves "wrong" because they have a physical illness. It is helpful to have the willingness to accept whatever is being expressed on the physical level, to look within our own consciousness to see what is being brought to our attention, and to see that whatever is occurring in our lives is for the purpose of healing.

Instead of being ashamed that we are a spiritual seeker with a physical illness, we instead become thankful and say, "Aha! Something is coming up

to be healed." We can see it as a sign of progress and be happy that we have a chance to heal these things that, paradoxically, are brought up by major or rapid spiritual progress (that is, karma). When we commit to a high truth such as Unconditional Love, that very intention attracts its opposite into our lives, something that wants to be healed and embraced by love. As we said, a commitment to Love "brings up its opposite." Most of the great mystics of history had records of many physical illnesses (for example, see the entries on well-known mystics such as St. Teresa of Ávila and St. Hildegard of Bingen in *Encyclopædia Britannica*).

An illness is merely our consciousness calling attention to something that needs to be looked at, about which we are feeling guilty, fearful, or some other negative emotion. There is a belief system we are holding that has to be let go of and canceled. There is something that has to be forgiven, and something within us that has to be loved. So instead of judging ourselves for the illness, we thank it for bringing something to our awareness. We say, "Thank you, ulcer. I see. You forced me to look at the way in which I was condemning myself and not loving myself. Thank you, hypoglycemia, for showing me how much I have been living in fear." We thank all our illnesses because they have brought us to that willingness and acceptance to move into the field of lovingness and the joy of realizing now, out of compassion, that this is how the body brings about self-healing.

As we begin letting go of all the fears related to the body, canceling the belief systems and reaffirming that our true Self is Infinite and not subject to limitations, we move into a higher state of health, wellness, and vital energy. A helpful way to phrase it to ourselves is, "I am an infinite being, not subject to _____." We put into the blank space whatever disease or substance the mind has been programmed to see as a possible "danger" for us.

THE STATE OF INNER FREEDOM

The person who has surrendered limited belief systems can eat anything; can go anywhere; and is no longer subject to fears of contaminants, pollutants, drafts, germs, electromagnetic frequencies, carpet, smoke, dust, animal dander, poison ivy, pollen, food dyes, and so on. They have surrendered Fear, Guilt, and Pride and all the limiting belief systems that go

with negative energy fields. Their perception of the body shifts, and it now seems to be like a puppet or a pet. This shift of perception is from *I* am *the body* to *I* have *a body*.

It becomes progressively obvious that the body is not experiencing itself at all. On the contrary, it is the mind that is experiencing the body. Without the mind, the body cannot be perceived at all. The arm cannot experience its arm-ness. Only the mind can experience the arm-ness. This, of course, is the very basis of anesthesia. When the mind is asleep, the body has no sensation. It slowly dawns on us that, in fact, the body does not have any sensation; only the mind is capable of that function.

This is a very important shift of consciousness, because now the preoccupation is not with the body and defending it. We begin to notice that people are not really responding to our bodies at all but to our inner attitudes, our inner energy state, and our level of awareness. We let go of worrying about our physical appearance, for one day it dawns on us that everyone and everything in the world are actually responding to our level of consciousness, our intention, and the inner feeling we have about them. We register the magnetism of saintly people such as Mother Teresa, the Dalai Lama, and Mahatma Gandhi. We see that they are beloved not because of their physical appearance, which is often unimpressive, but because of the inner radiance of love and peace they emanate. The shift of focus from the physical level to the level of consciousness brings rapid results. We begin to pour energy into our inner health.

The continual surrender of negative feelings and attitudes means that the associated guilt is also being constantly relinquished. A consciousness that is not guilt-ridden tends to no longer attract disease. In the unconscious, guilt requires punishment and sickness, with its attendant pain and suffering, as the mind’s most frequent means of self-retaliation. This self-retaliation may take the form of an accident, a cold, an attack of the flu, arthritis, or any of the multiple diseases that the mind has invented or latched on to. These diseases take epidemic forms due to television and media publicity. When a prominent figure shares with the public some serious illness, there is a sudden jump in the incidence of that illness and it becomes increasingly more prevalent. The unconscious grabs hold of a disease and utilizes it to settle the score. With the constant surrender of inner guilt, there is less and less of a score to be settled. Therefore, a person

who is free of negativity and free of guilt tends to be free of disease and suffering.

Health and well-being, then, are generally the automatic consequence of letting go of guilt and other negativities, and the letting go of our resistance to the positive experience of health and well-being. There may be uncommon cases in which illness or infirmity continues unabated due to unknown factors such as karmic proclivities. Continual surrender brings healing at the level of inner being so that, even while the body appears to suffer limitation and others may see it as "tragic," the person is at peace and radiates an inner well-being that uplifts others. Through surrender at great depth, such individuals have let go of self-pity, guilt, and resistance to life circumstances. They have transcended the view that their illness is a barrier to personal happiness and see it as a vehicle of blessing to others. In recent years, public examples of this phenomenon have included the late Pope John Paul II, who approached his unremitting Parkinson's disease as a spiritual opportunity to take on or be with the suffering of others.

This process of surrender takes a person all the way to the top of the Map of Consciousness. At first, there is the identification: *I am the body*. As the inner awakening continues, it becomes quite obvious that *I am the mind that experiences the body, not the body*. As more feelings, thought patterns, and belief systems are surrendered, there eventually comes the awareness: *I am not the mind either. I am That which witnesses and experiences the mind, emotions, and body. I am consciousness itself.*

Through inner observation, there is the realization of Something that remains constant and the same, no matter what goes on in the external world or with the body, emotions, or mind. With this awareness comes a state of total freedom. The inner Self has been discovered. The silent state of Awareness that underlies all movement, activity, sound, feelings, and thoughts is discovered to be a timeless dimension of peace. Once identified with this Awareness, we are no longer susceptible to the effects of the world, the body, or the mind, and with this Awareness come an inner calmness, stillness, and a profound sense of inner peace. We realize that this is what we were always seeking but did not know it, because we had gotten lost in the maze. We had thought we were all the phenomena of our hectic lives—the body and its experiences, the obligations, the jobs, the titles, the activities, the problems, the feelings, and so on. But now we realize that we are the timeless space in which the phenomena are happening. We are not

the flickering images playing out their drama on the movie screen, but we are the screen itself—a nonjudgmental witness of the unfolding movie of life, with no beginning and no end, infinite in its potential. These progressive realizations of our true nature prepare the ground for the Ultimate Realization of the identity of Consciousness with Divinity Itself at the top of the Map of Consciousness.

We will see that the principles for success are essentially the same, whether the endeavor is of a spiritual nature (Self-realization) or a professional one.

CHAPTER FIVE

THE “ABC” OF SUCCESS IN 10 STEPS

The degree to which we have not allowed ourselves to experience the reality of our true Self is represented by our resentment toward those who have actually done so. We resent their aliveness in the areas in which we feel disabled. When we come from an energy field below 200 on the Map of Consciousness, we dislike, criticize, and devalue that which calibrates higher. The small self seeks fame and fortune by undermining others.

Here’s a story that demonstrates this negative tendency:

> A man walks along the beach and comes upon a fisherman with a pail full of crabs. He says to the fisherman, “You’d better put a cover on that pail or the crabs will get out.”
>
> “Well, no,” said the wise old fisherman. “There is no need for that. You see, as one crab crawls up the side of the pail to get out, the other crabs reach up and grab him and pull him back down. So there’s no need for a cover.”

As we become freer and happier, we will see that the nature of the world is like that pail of crabs, and then we will seek to transcend the negative entrainment by embracing an inner attitude and lifestyle that acknowledges the greatness in ourselves and others. True success does not come by attacking a so-called enemy but by nurturing success in ourselves and everyone around us.

The tragic careers of many individuals of genius after being discovered and celebrated by the public illustrates that there is success, and then there

is Success. The former frequently jeopardizes life, while the latter enhances it. True Success enlivens and supports the spirit; it is not about isolated attainments but about being successful as a total person, attaining a successful lifestyle that benefits not only yourself but everyone around you. The small self aligns with weak attractor patterns (that is, crab mentality); the Self is aligned with high-power energy fields (that is, Love).

Instead of envying or hating success, the truly successful imitate it, copy it, identify with it, and develop the patterns. To take responsibility for one's own actions and their consequences is, in itself, extremely powerful and almost instantly raises one's calibrated level of consciousness to over 200. An extremely valuable insight learned by all spiritually evolved individuals in the course of their development is seeing their own personal consciousness as the decisive influence that determines all that occurs in their lives.

The truly successful identify with the ABC. They realize that they are a *channel* acted through to create success in the outer world. Inasmuch as they identify with the actual sources of success and not merely the effects, they have no anxiety about losing it. They can lose their fortune or position and re-create it in no time because it all comes from their ABC, which is their inner power. We say of such people, "Whatever they touch turns to gold." But other people, who view their success in the realm of the external, A✍B✍C, will always be insecure, because its source is thought to be "out there."

True success comes as the automatic consequence of aligning your life with high-power energy patterns and following certain steps. True success is not just about a job, business enterprise, or money in the bank. It is about who you are as a total person, an energy field that inspires, uplifts, and beautifies, no matter what you are doing. True success stems from being aligned with the energy of life.

STEP 1: INTENTION

Examine your ABC before you do anything at all about the A✍B✍C.

Does the original founding principle from which you are operating have universal appeal? Could everyone wholeheartedly subscribe if it were known to them? If not, the success is automatically limited from the start.

We can look at the example on an international level of Nazi Germany, which for a while certainly seemed to have all the earmarks of a winner. It had assembled the most impressive military force ever gathered on the planet. Yet it went down the tubes. What was its rallying cry? *Deutschland über Alles*. "Germany above All" does not exactly have a universal appeal, does it? It could hardly capture the hearts of Belgians, the French, the English, or anyone else, for that matter. It is a win-lose proposition: *we win; they lose!*

If the start-off motive is to win a prize, sell more cars than the other auto dealer in town, or get rich and famous, the endeavor will not even get off the starting line to real success. The fact that you should be the best in something or become rich and famous may appeal to you, but is it of interest to other people? No. If you have a service and attitude that helps others achieve *their* goals, then you have an enterprise with universal appeal.

Ambition alone does not yield success. But if the purpose is to make this a better world to live in for everyone or to increase the safety, joy, and beauty of life, everyone can subscribe to that. Coming from a universal principle is coming from power. Coming from self-interest is coming from force and leads to counterforce.

The Map of Consciousness may be seen, in one aspect, as a scale of ego, with the level of 200 being the fulcrum at which selfishness begins to turn toward selflessness, and the level of 500 being the fulcrum at which selflessness has become one's inner dedication. A hallmark of true success is a motive (an ABC) that calibrates above 200, and the higher it is, the more powerful it is, due to the wider appeal beyond personal egotism.

We see the difference between these levels on the rarefied plane of Olympic competition. The disastrous consequences, in both private and public life, of motivations emanating from levels below 200 are all too clearly illustrated by the scandals. Excessive zeal to capture an Olympic medal and defeat one's opponent by any means available has led to the abandonment of the power of ethical principle and a descent to the grossest level of force.

There is nothing intrinsically wrong with some manifestations of pride. We all may well be proud when our Olympians win medals, but that is a different kind of pride than egotism; it comes from the heart. It is an honoring of human achievement that transcends personal pride. The

Olympics, one of the greatest dramas of human striving, inspires the competitor to move from personal pride to an esteem that is an expression of unconditional love and that honors one's opponents, as well, for their dedication to the same lofty principles.

True success, as in true athletic power, is characterized by grace, sensitivity, inner quiet, and paradoxically, gentleness in the noncompetitive lives of even fierce competitors. The ABC that brings about fulfillment is the dedication to something higher than oneself (that is, teammates, God, country, and so forth), which is an energy of self-transcendence that calibrates high on the Map of Consciousness. We celebrate such champions because we recognize that they have overcome personal ambition through sacrifice and dedication to a higher principle. The great become legendary when they teach by example. It is not what they have nor what they do but what they have *become* that inspires all of us. Their ABC has universal appeal, for it evokes reverence for the selfless dedication inside us all.

STEP 2: ENJOYMENT

Reflect: Is it something you enjoy doing?

Once you are sure your intention has universal appeal, ask yourself whether the endeavor is something you enjoy doing. We watch people force themselves to go to work each morning because they have convinced themselves they must do a certain job, but their heart is not in it. The way to be a success is to do what you like to do, to enjoy what you do, and thereby naturally do it to the best of your ability and experience the joy that comes from giving your best. Here is an example from one patient who came to the clinic because he had everything in life but was miserable.

> The patient complained, "I've lost interest in my life. I hate going to work in the morning. I have everything I could ever want—Cadillacs, fancy houses, impressive titles, millions of dollars, great family—but I'm depressed. I don't see the point of it all. I don't get any sympathy from my friends. They all envy me."
>
> "What do you like to do? Do you have a hobby you enjoy?"
>
> He said, "Doc, this will sound crazy to you, but I love to make dollhouses. I have a workshop at the house and love making

dollhouses for my children, nieces, and nephews."

"Do you ever sell any of the dollhouses?"

He replied, "Oh, I never thought of that. I put so much time and effort in them that I could never make money selling them."

I made a simple suggestion: "Well, for fun, why don't you take the one you're working on now, figure out a price that would be profitable, put a price tag on it, and put it on consignment in any store that will allow it—but not in a toy store, where it will get lost and not seen among the overwhelm of the other merchandise."

And that is what he did. Surprisingly, he knew someone in the hardware business who was happy to put a dollhouse in his store window, and in fact used it to sell stair treads (there was a little staircase in the dollhouse). The dollhouse sold in short order. The next dollhouse was put in as "display only," and orders were taken. Soon enough, the patient who had been miserable was happily in the dollhouse business, selling them as fast as he could make them, and hiring out some of the work.

They were absolutely adorable, handcrafted dollhouses and brought joy to the hearts of children. That was the ABC he was coming from when he said, "I want to bring joy to the hearts of children." That is a universal principle that hardly anybody can argue with. One of the tests of the universal principle is whether it appeals to the heart. If your product or service appeals only to the head, it will have a limited success. It may be quite profitable, but the great successes in the world are those things that you yourself love doing and believe in, and which change people's lives.

STEP 3: SERVICEABILITY

Consider: Is what you want to do actually needed by anyone? Is it truly a service to the world?

You want to make sure that what you are going to throw yourself into is not just a pet project or personal preference. Raspberry vinaigrette salad dressing may be some chef's idea of *haute cuisine*, but that personal taste is not necessarily going to be shared by many in the populace, who may come into a restaurant once or twice out of curiosity then never return, because

they just really wanted regular ranch dressing and it was not even an option. We will notice that such a business, as a consequence, may become primarily for tourists and not appeal to locals, because the demand is limited. It does not serve any real need, other than just the idea of being cutesy, unique, or different. We can apply this step to any arena of life by asking ourselves, *Am I imposing my own pet preference, or is it something that actually meets the needs of the people I am relating to?*

STEP 4: AESTHETICS

Check out all the sensory modes, and cover the ones foreign to your own personality by consulting with people who are experts in that area.

What is meant by that? The research of neuro-linguistic programming (NLP) has demonstrated that people process their experiences of life primarily through one sensory mode or another. Some people are primarily auditory. Some are visual. Some are feeling people. Of course, smell and tactile senses are also important.

Let's consider a restaurant that is very attractive. The woman who runs it is obviously a visual person. When people look at the restaurant, they see that the decor is beautiful. She also does a great job on the food and the price. But the acoustics are abominable. People can hardly hear themselves think, let alone have a conversation. The music is too loud, inappropriate in style, and plays nonstop without a single break. Evidently, it is what she likes; however, it turns everyone else off from the place.

If you are the opposite, if you do not care so much about how the thing looks as long as it feels right, then you would do well to call in some people in your life who are primarily visual and ask them how it looks to them. We can tell how people process information by their language. People who say, "I see what that means. How does this look to you?" are probably visual processors. People who say, "That doesn't feel good to me. That doesn't feel right," are obviously feeling people. Auditory people will say, "That doesn't sound right to me." Just being aware of these cues will make the modes apparent to us.

You want to make sure you cover the sensory modes that are not your forte. It does not take long, only an hour at most, with an expert in the field to convey the idea. One restaurant grew from failure to success primarily by

changing the music in the background from loud, funky Western to soft baroque, which brought in high-paying and loyal customers.

People want to relax for dinner. They want to have tablecloths, cloth napkins, appropriate music, and the right lights. Bright fluorescent lights and primary colors may be great for a breakfast diner, but they will kill dinner business. Although the fast-food chains would seem to belie this obvious fact, people actually want dignity in their lives. They will reward you and appreciate you for supplying it or providing the means of achieving that state. Whatever you present, make sure it is featured in the best possible style, with regard for all the sensory modalities, and that it pleases as many of them as possible. It is well worth the extra trouble.

Aside from the aforementioned sensory modalities, a high percentage of the populace rank comfort very high on their list. Potential customers walk out of stores for the simple fact that they could not find a chair to sit on. Many people think things over, and make up their minds about a purchase, only when they are sitting down. Customers appreciate this kind of caringness.

STEP 5: ATTRACTION

Rely on attraction rather than promotion.

Keep in mind that promotion with aggressive, forceful marketing, advertising, and sales pitches is very outer-directed and takes time, money, and energy. Attraction, on the other hand, takes no time, energy, effort, or money.

Promotion comes from force. The rule of the universe is that force meets with counterforce. Persuasion meets with sales resistance. The more money you spend on promotion, the higher you are going to have to raise your market price. Hence, you will eventually create a price-resistance ceiling and narrow the gap between your product and that of your competitor.

What attracts and builds your success without any time, energy, or effort? Your reputation does that. Your reputation is not a fake image that you hire some marketing corporation to fabricate but rather the real genuineness of your endeavor, which shines forth and is evident to everyone in everything that you do. Some companies' very names or labels evoke a warm feeling in us because they have proved themselves over time to provide a product

or service that is well crafted, trustworthy, and unique, with reliable and responsive customer service. Their reputation is the effect of a positive-energy ABC. Whereas most corporations calibrate around 200 (the same as government bureaucracy), these companies calibrate in the 300s, indicating their resonance with human emotion (rather than mere functionality).

The ABC that we hold in mind is the magnet that has the pulling power, and it costs nothing. If you are doing a good job, people will search you out. That does not mean you should not let them know that you are there and what services you have available, what your specials are this week, and what your hours are. It is an old axiom in business that *a satisfied customer is the best advertisement*. Everyone nods and says, "Oh yes, I know that," and then they proceed to ignore it.

A good rule of thumb to go by is to ask yourself whether the temptation to take a certain shortcut is worth the risk of ruining your business. Consider the seemingly unimportant "cutting corners" example of "yesterday's doughnuts." At the close of the day you still have a dozen doughnuts left. The next day you put them in the glass case along with today's doughnuts. If instead you had said YESTERDAY'S DOUGHNUTS with a little sign that shows the discount price, you would sell them all and not take any risk to your business if the doughnuts were not completely up to snuff. The customer would not have any complaint because they were plainly marked "yesterday's doughnuts." If you put them in the showcase, however, and sell them as today's doughnuts, you may make an extra dollar. But when the customer complains to the family—"I don't know; there's just something about these doughnuts. They're a disappointment; they're not the same as usual"—you will have ruined your reputation with one whole family. That family has friends and other relatives.

Never take a shortcut that is going to impair your reputation. If you just assume that your customers know what is going on, then you will be right. People in fact *do* "just know," even though they cannot say what it is. Rationalizing a departure from quality originates from force in such quotes as "What they don't know won't hurt them." That is true. "What they don't know won't hurt them," but it sure will hurt you! They will not know it consciously; however, they certainly do know it unconsciously. This is true in every area of life.

STEP 6: RELIABILITY

Offer consistency and reliability.

One of the greatest ingredients of success is people knowing that they can count on you in various ways. A simple thing like changing your hours, such as closing early, can lose all kinds of customers. They value convenience and respect for their time. When you come from a level of integrity on the Map of Consciousness, you are concerned about the happiness of others. At the level of Willingness (cal. 310), for example, your intention is to be reliable and friendly in your service to each customer. You put yourself in their shoes and do all you can to make their experience as wonderful and easy as possible.

It is important to avoid all the little turnoffs—the answering machine that does not work, the impolite employee, the long line with only one checkout cashier, the dirty carpet in the restaurant, or the sign OUT TO LUNCH. Ask yourself, *How available is my business to provide what is needed in the world?* Many businesses fold because they are open only on weekdays and close at 5 P.M. In counseling young doctors getting established in their practice, I always told them: "Start by charging fees that people can afford, and be available evenings and Saturdays."

How much is convenience worth to people? The answer is: *plenty*.

STEP 7: NOBILITY

Keep in mind that there is only one customer, and that is human nature itself.

You cannot make a mistake if you keep in mind the basic rule that you only have one customer to serve, one customer to please, and that one customer's name is *human nature*. No matter whose skin it may be wearing, it is the same customer inside of everyone. It is easy to understand your customer. Just ask yourself what qualities you look for in a product. Notice that the word is *qualities*. No price will sell it to us if it does not have the qualities we are looking for in it.

In this area you have to watch the mind's tendency to pander to the weakness in people's character. If you cater to negativity, there may be a

profit. You may survive quite well; however, you will never be a success. Not colluding with what is sick and perverted is not being a “goody-two-shoes”; it is being realistic. Can you ever fool the universe? No, according to the science of kinesiology. Even if people have no conscious knowledge of the facts, when we test complete strangers with no knowledge at all on the subject, we will find that if they focus on something where integrity is absent, they will go weak.

Everything in the universe is connected with everything else. When we first get that fact, we will be a little paranoid for a while, but it will be a therapeutic paranoia. If someone manufactured a “disembowelment doll,” there would be plenty of strange people out there to buy it, complete with hari-kari knife, lifelike guts, electronic scream, and plastic blood ooze. Someone could also profit from it.

The cost to the panderer of such tastes, however, is enormous. It is invisible to them but quite visible to everyone else. What we have been describing in the last two paragraphs is not human nature but *inhuman* nature. We kid ourselves if we think we can cater to what is weak without becoming weakened ourselves. It is contaminating.

Those who are violating human decency and seem to be profiting by it may look good for a moment. However, when we study their lives in detail longitudinally, the devastation is staggering to comprehend. Do we conquer a thing by opposing it? No. The way we conquer it is to grow and move away from it. When it becomes clear that something in our lives is antilife, immature, or superficial, this is really disguised vanity. When we discover that there is no love or goodwill in it, should we feel guilty about it, punish ourselves, or become reformers? No. Rather, the resolution is maturity and wisdom. Our consciousness evolves beyond it when we do not give in to it or fight against it. As we become more conscious and aware, killing ducks just does not appeal to us anymore. We switch to skeet. Birds that fly in a V formation and honk are trying to make it south so that they can survive and raise a new flock for next year.

One time, visiting a small town, I said to a local shopkeeper, “Where is everyone?”

“Well,” he said, “squirrel season opens today.” Apparently, all the town’s he-men had run out of wildlife to kill: bears, mountain lions, elk, moose, sheep, deer, javelina, porcupines, beavers, foxes, buffalo, mustangs, swans, ducks, pigeons, doves, and anything else that moved. Now they were down

to the squirrels. The sheer grotesqueness of what a high-powered rifle or shotgun could do to an itty-bitty squirrel is incomprehensible. Dove and squirrel hunting calibrates at 65.

What is the cost to the person who kills life willfully for monetary gain or momentary thrill? What is the cost to the person who caters to the negative in others? In the long-term cases that have been researched, the cost to the person is enormous. Such people have no real personal power or magnetism. They do not have the power to transform the situation just by being who they are.

People who are coming from inner power have the capacity to transform the situation merely by their presence. Their presence alone makes all the difference. When you have owned your inner power, it is not what you have or what you do that counts. It is who you *are*. It is what you have *become*. Power is greatness. Greatness is stature. Stature is presence. Presence comes from the ABC that you own within yourself. It cannot be purchased. It cannot even be earned. It is inspirational to others, who come to experience the best in themselves just by virtue of this presence of greatness, which validates their inner nobility and nurtures their hidden potential. The world acknowledges the presence of this inner power just because it "is."

Nelson Mandela is a great example. Coming from the ABC of caring for all South Africans and not just his own racial group brought forth a unifying spirit strong enough to disassemble, against all odds, a long-standing inhumane apartheid system.

STEP 8: QUALITY

Decide on the quality that you intend to serve in others, and be aware that what you serve in others is exactly what you will bring out in yourself.

You pull to yourself that which you serve. It is impossible to serve two masters. You cannot become strong by catering to human weakness. You become strong by supporting strength. You become dynamic when you support the aliveness of others. You become great when you support the greatness of others. You become beautiful when you support the beauty of life. If you are truly coming from the heart, you do not have to worry about

success. The world will love you, be loyal to you, support you, and forgive you all kinds of mistakes.

To demonstrate, we can look at an exemplar of greatness. Mother Teresa (cal. 710) is one of the great success stories of our time. She was a little 90-pound woman who spent no money on advertisement, market strategies, or promotion and had no sales crew, no Madison Avenue image makers, and no speechwriters. Yet all she had to do was wiggle her little finger and she raised multimillions. Throngs followed her. People would travel thousands of miles, stand in the sun and the rain on tired and aching feet for hours, to catch a glimpse of her.

What was her magic? Was it that she was a celebrity? Was it that she was famous? No. That is just the A B C of it all. Rather, people hoped for a glimpse of her, or a few moments in her presence, in order to experience her ABC. What they wanted to experience was her "presence." No advertising, marketing, image making—yet many books have been written about her. She had a following of fans worldwide. She was a winner of the Nobel Prize and internationally acclaimed as one of the greats of our time.

Mother Teresa's greatness and power arose because she addressed the most noble qualities within human nature—unconditional love and nonjudgmental compassion. She exhibited the heart of all hearts, even though she was small, wizened, hunched over, and with no money or possessions of her own. There was a long waiting list to join her. As a matter of fact, people had to go through an eight-year period of trial, tests, and hard work in service to see if they even qualified to join her organization.

Obviously, she was on the level of a master. She had outclassed everyone. How did that happen? By charity? A lot of people in the world are charitable. By do-gooderism? No. There are plenty of professional do-gooders. They do not win Nobel Prizes. By her kindness? No. There are many kind people in the world. Why did she stand head and shoulders above them all? It was because her alignment, commitment, dedication, and personal sacrifices reached a level that can only be described as devotion. When someone dedicates their life to carrying out the principle of universal truth, that person becomes magnetic. They develop the power of attraction. What they have and what they do are secondary to what they are. It is that quality, which the world acknowledges and brings them, that we term success.

What was it that Mother Teresa acknowledged in others and, by so doing, magnificently brought forth for all of us to see in her? When she ministered to the poor and the sick and the dying in the streets of Kolkata, was she trying to save them from death? Was she trying to raise funds for the poor? No. What she ministered to and acknowledged was the intrinsic truth of human dignity, worth, value, nobility, lovability, and greatness. Those qualities are intrinsic in every human being no matter how abysmal their external life situation may seem to be.

She owned for them and acknowledged for them that which they had not owned in themselves. Consequently, she acted like a mirror to them. By looking at her, they saw the reflection back of what they had denied—the grandeur of the existence of their own beingness. Even the lowliest of the low deserve the respect of the recognition of the intrinsic dignity of just being a human being. Sharing the human experience is transformative. Having seen this within themselves, having witnessed it, and having known the truth of it by seeing its reflection in her eyes, they died with a smile on their faces in a state of beatitude. That is true power.

STEP 9: SHARING

Recognize that the way to be a success is by sharing it with others.

By not sharing your success with others, you deprive them of their motive to support your success. If by acknowledgment you give recognition to the important part others have played in your success, they will all join you in supporting it and in celebrating it. The way to make a lifelong enemy is to have someone contribute to your life and refuse to acknowledge it. So many people do this with their spouses and fail to acknowledge the part their inspiration and efforts played in achieving success.

Many businesses are problematic, because the owners refuse to share their success with the employees, much less with the customers in any way. The employees are on an hourly wage, hired by an impersonal distant corporation. It sure feels like that’s the case when we go there. They couldn’t care less about us. They are going to make the same amount of money whether they knock our socks off or not, and they know it. The motivation has been zeroed out. The basis for human endeavor has been removed. They have been denied dignity and worth as individuals. They are

mechanical, joyless, going-through-the-motions employees. There are mechanical foods served by mechanical people in mechanical surroundings in a lackluster manner for a price. Although it is supposedly cheap, it is really very expensive when we compare our dollars with what we get for them. The efficiency experts and computers have really had their day and have successfully dehumanized the whole experience.

By contrast, when I go into a certain local supermarket, I see the same smiling employees, year after year. Customers in line are smiling and laughing with the cashiers. Older customers are sitting in the front of the market at little tables, chatting away, having their afternoon club meeting there, in the company of friends. Up over the manager's counter is an award plaque. Surprisingly, what does the award plaque say? It is the annual award to the "Friendliness Family." It is not just recognizing an individual but a family. It acknowledges that there is more than just one person involved in their performance. The award does not go to the employee with the biggest sales but to the friendliest. Isn't that amazing?

How long does it take to become a success? The answer is: *exactly one second*. The second you decide to "be" a certain way, you already got it. Success is yours the instant you get that it is not "out there." It is not what you have. It is not even what you do. Doing only contributes and having only embellishes. It is what you *are* that creates success. To decide to be a certain way is all that is required. No master's degree, diplomas, correspondence courses, boring lectures, or workshops are necessary.

Once you decide to be a certain way, you take on a new importance and significance to people. It is not what you do or say that attracts them but your very "presence." Whether you are in their lives or not makes a difference to them. Whether you are going to be at their parties or not makes a difference to them. People are proud to work for you. They start to act like it is an honor to know you. Positive human qualities are contagious.

What makes for success is that a certain principle is constantly operating for you 24 hours a day, even when you are not consciously expressing it. At that point, you are not aiming toward that higher energy field on the Map of Consciousness; you are living it.

STEP 10: GRACIOUSNESS

Realize that life is a feedback loop.

Life is your feedback loop. You strengthen within yourself the identical things that you strengthen in others. This clinical fact has enormous implications. The obvious conclusion to be drawn, therefore, is that you will do well to constantly support that which is positive in others.

We say that some people are negative people and other people are positive people as though it were just accidental. It is not accidental at all. It is the easily observable demonstration of the clinical fact just mentioned. If we listen to people's conversations, we will hear some people engaging in negative gossip, describing all the negative facts they can about other people's lives or about world events. What they don't realize is that they are reinforcing these very same things within themselves.

When I was very young, my grandmother, who was described as saintly by everyone around her, used to say, "If you haven't got something good to say about someone, then don't say anything at all." I puzzled over this for many years. It was only after I became clinically experienced as a psychiatrist that I could see the results of these principles in operation and began to understand what she meant.

That is the next principle: *support the success of others in every little way you can think to do.* This means to also recognize and acknowledge their successes, which tends to reinforce the positive not only within them but also in yourself. It is not about manipulative flattery but rather genuine appreciation for the positive characteristics of everyone you run into, including store clerks, servers, colleagues, family members, friends, guests, casual acquaintances, and people you might encounter only in passing. This is a valuable training that teaches you to look for the positive.

This method moves you to an attitude of "givingness" rather than "gettingness." Everyone around us unconsciously reacts differently to diverse attitudes. People know on a conscious or unconscious level when someone is out to "get" something from them. They are on guard, wary, and resistive. If even animals can detect this, we can be sure that human beings, who are far more evolved, also detect it.

Many people resist adopting a giving attitude because they have an equation that "to give is to lose." They do not understand this feedback mechanism; therefore, they do not try long enough to discover that *we always get back more than what we give.* Success tends to automatically amplify itself. It is like a snowball that gathers momentum and increases in

size as it rolls effortlessly downhill. Every time you create a good feeling in others, they feel grateful and develop a positive attitude toward you, which completely changes the nature of your life.

We say that some people seem to lead a charmed life. We forget that this is because they have taken the trouble to be charming to others. This charmingness is an inner attitude. It is not opportunistic, or manipulative, or done for gain. They are not trying to charm us into giving them something. Instead, it is a true reflection of those people's nature.

To understand this quality, never do others a "favor." Why is that? Because doing a favor is really a manipulation. It is a bargain in which you expect something in return. If after having done something for someone, you feel they are obligated, then you have missed the whole point altogether. Givingness implies no expectation of return.

This latter statement is of crucial importance. We will easily observe that what most people are really trying to do is purchase approval from others or manipulate them into a debt. "I've done this for you; now you've got to do that for me." This manipulative, tradeoff, bargaining position ends up in resentments so that we often hear, "After all I've done for him." Who wants "free" dental work if you know it comes with the expectation that you will take care of the dentist's dog while he's on vacation?!

When you really do something for someone else, you do it with no expectation of return in any form, even by acknowledgment or recognition. You do it out of caring for other human beings, because you are contributing to the quality of life itself. This is an inner secret that we arrive at only through a deep inner understanding that when we support life, life supports us in return. Granted, this sounds philosophical, but it is a truism that we will arrive at through inner observation and experience.

EVERYDAY SUCCESS PRACTICES

The simple practice that leads to this awareness and can be tried by anyone interested in becoming truly successful on a daily basis is this: *in traffic, always let others cut in front of you*. Does that sound sort of crazy? Within that practice is the hidden, secret power of becoming a successful person. As you practice this technique, you will eventually discover the pleasure of becoming a truly courteous person. What does *courteous* mean?

It means merely to support the life of others and their happiness. You will shift from the short-lived satisfaction of blocking others into the long-term, inner awareness that comes from supporting others.

If you let others into traffic, you experience yourself as magnanimous. You notice that others wave to you in thanks. Your life becomes full of thanks, kindness, gratitude, and win-win outcomes, because those are the principles by which you stand and live.

The next practice is to *always be growing something* in the office, apartment, home, or garden. This can be tomatoes in the window, or a bonsai plant, or little cacti, or whatever takes people's fancy. It should be something for which you take personal responsibility, even if it is just watering the geraniums in the window box. It is noteworthy that Nelson Mandela, even while in prison, grew tomatoes in a discarded trashcan and gave the fruits of his labor to the prison guards and their families.

ALIGNING YOUR COMPASS

The capacity for success resides with everyone. Any of us can make others feel good about themselves. In so doing we begin to feel good about ourselves. This begins to rub off and points our compass in an increasingly positive direction in which success is merely the automatic by-product of what we ourselves have become.

Advanced research has demonstrated that within all happenings in the universe there is a discernible pattern and organizing principle. In fact, if it were not for the organizing principle, no universe would even be possible. Organizing principles have different levels of power. We now have one of the secrets of the success of powerful people. Their entire lives are automatically and effortlessly organized by the complete and total alignment with and commitment to very high and powerful principles. This is how Mahatma Gandhi defeated the British Empire.

Power comes from aligning with those dominant attractor patterns that support life. We see this orientation in the grace and friendliness of truly successful people. They want to put others at ease, supporting their comfort and well-being. Even their artlessness, naïveté, or clumsiness is done within an overall context of grace. It is almost as though unconsciously they know when it is most graceful to be awkward. That sheer awkwardness is what

sets the other people at ease. How often could we think back to a point in our lives when we just suddenly pretended we had forgotten something, or were flustered, and the sole purpose was to put the other person at ease? That was a good space to come from and assures us that our consideration for others brings an automatic grace that fits the needs of the moment.

Success is neither something that we have nor something that we do. It is the automatic consequence of what we are. Our lives and what we accomplish in the world are merely the outcome of what we truly are within ourselves and what we have decided to serve. This truth is what makes our work easy.

In steering the ship, if we change direction only one degree on the compass, after a few days of sailing we will be hundreds and hundreds of miles from where we would have been had we not shifted our course that one little degree; therefore, a slight shift in inner attitude can have an enormous consequence in our lives. Perhaps no one knows this better than the recovering alcoholic or addict.

CHAPTER SIX

THE WAY OUT OF ADDICTION

What we are addicted to is not a substance but the experience of our true Self, a state of inner peace and love for all life.

The classic movie *Lost Horizon* shows this journey of awakening to a higher level of consciousness and the subsequent drive to seek it no matter what. Ronald Coleman plays the hero, Robert Conway, who survives a plane crash in the Himalayas and ends up in a beautiful valley called Shangri-La (a state of timelessness and unconditional lovingness that calibrates at about 600). When Conway returns to his ordinary life in England (a life that calibrates around 200), he experiences success, but he cannot find any satisfaction compared to that deep peace he experienced in Shangri-La. This creates the desire to return to that state of inner consciousness at any cost. He risks his life to find the portal by which he can return to Shangri-La (which the movie depicts as a place, but which we know is actually within consciousness itself).

This is why the alcoholic drinks, the addict takes drugs, or any of us indulge in the other ways we have found to "feel better." We are trying to shift our level of consciousness from low to high. When we are paralyzed by Fear (cal. 100), it is a great discovery that we can pop a pill or down a drink and immediately experience our own inner Joy (cal. 540), feel happy and free, and even become the life of the party. In doing whatever we can to "get high," we are simply trying to find the portal to that inner Shangri-La.

THE TRUTH ABOUT ADDICTION

When we are truthful about what we want to experience, what is it? It is not the substance or anything external to us. Those are only the mechanisms that temporarily block the lower emotions and allow us to experience our own innate Higher Self, which is what we are really after. In fact, most people go through the day looking for pleasure, or at least some way to alter their inner state of consciousness. Drugs and alcohol are a quick fix, for in seconds we can be in a state of mellow and bliss.

In the beginning, it works. If that were not true, no one would do it. But the relief is only for a moment or so. We operate on memory, so it takes a while to realize it is not working. But, over time, because it is an artificially induced experience of happiness, it has created an equal and opposite indebtedness. The universe knows when it has been cheated. The pain or discomfort or restlessness was merely postponed, not resolved. The anxiety or grief or resentment just got put away for a moment, to be reckoned with later. Using artificial means to ascend the Map of Consciousness does not work. We transcend the lower levels by having the courage to face them and work through them, and then our energy field becomes a carrier wave for others longing to break free.

Here is the crucial point: *never be ashamed of seeking that higher state of consciousness, and never be ashamed of the various methods used in trying to experience it.* The goal that we are seeking through drugs and alcohol is nothing to be ashamed of. The entire spiritual world is seeking that higher state of consciousness. It is the greatest aspiration we are capable of—to experience the Higher Self and highest levels of consciousness—and according to certain religions, it takes numerous lifetimes even to reach that desire, which is a spiritual awakening to go beyond the material world.

Addiction is a path of spiritual awakening. For other people it happens through another kind of powerlessness—losing a child or other loved one, a terminal diagnosis, being plunged into the depths of despair. The Higher Self is clever and will throw us over the precise cliff needed to awaken us. Out of sheer hopelessness, we come to surrender, and out of surrender comes humility and we go right back to the high state we thought we had lost forever, only now *without* the drug, so it is more stable and truly liberating. Because the ego has weakened, when we sit down to meditate or pray, and (whether an atheist or not, makes no difference) we ask to reach something higher, it happens. When we hit bottom, the ego cracks, and this allows access to that same space that we used to reach through alcohol and

drugs, although now it is infinitely better because there is no negative effect. We learn that what we sought with drugs or alcohol was always within. Without striving for it, it is revealed. By clearing away the negativities, suddenly the beauty of everything shines forth.

ENERGY FIELDS AND ADDICTION

Now we can understand what happens in the drug or alcohol experience. This powerfully attractive, joyful energy field, the energy field of life itself, is like the sun that is always shining. The lower energy fields are like the clouds that block the experience of that inner sun. A drug or alcohol blocks off the experience of the lower energy fields and allows the experience of a higher energy field. If we could block off all the energy fields below level 560, we would experience what is left, which is the energy field of Ecstasy. There is even a designer drug called Ecstasy created specifically to block off the experience of the energy fields below 560. With the drug experience, something has pharmacologically blocked off the lower energy fields and allowed the unobstructed experience of a higher one. Thus, at the end of the day, the person who is full of fear, grief, regret, and anxiety stops in for two martinis, and suddenly temporarily jumps over the lower energy fields and moves up to the energy level of about 500, which can be called “mellow.”

Mellow is that energy field where we feel love for everybody and are willing to forgive them. We are generous and easygoing, and all the kids love us when we are in that state; we take toys home for the children and flowers for our spouse. This high-energy state is sought in the drug experience because it blocks off the lower energy levels. As said before, these are addicting experiences, because once having experienced the state, the mind wants to return to it.

When we ask the person who has had an alcohol or addiction problem to look at what they are seeking, to look at the experience that has become habitual and to which they want to return over and over again no matter what the price, we find that they are seeking an inner state of consciousness. In reality, they do not even care about the drug itself. The drug is only the mechanics, the only way they know to access that state at the time. It is a certain way of experiencing their own beingness, and it is a pleasurable, highly energized state. This is what they seek, and if a drug does not block

off the lower energy fields, thereby preventing them from experiencing that inner state of blissfulness, it is no longer used or valued. We can see that the addiction is not to drugs or alcohol, per se, but to the higher level of consciousness itself.

Certain psychological explanations of addiction try to present it as though the person is addicted to alcohol or drugs because they are running away from the lower experience of fear or depression. There are some excellent medicines that eliminate the anxiety or depression but do not result in addiction, as there is no "high." Therefore, the alleviation of depression, anxiety, fear, or anger is well handled pharmacologically by traditional medicines that are not considered addictive substances because they do not block off the energy fields at a sufficient level to allow people to experience the higher state.

We can see that the person is addicted to the energy field within, to that higher state of consciousness, which creates the desire to return to it. That person is willing to pay the price because the mind begins to demand a return to that experience, no matter what the cost. The willingness to pay increases with time so that finally, in the end, it will ask for the body itself: "If you keep on drinking like that, you are going to be dead within weeks or months." You know what the person does about that? He goes across the street to the bartender, his old pal Joe, orders a martini, and says, "Guess what the doctor told me today?" At that point, the bartender hands him a drink for the good old times, and they kiss the body good-bye. We see the price that people are willing to pay for the addiction to this state of consciousness.

It mystifies people who have not accessed that level of consciousness through a drug experience. The addict or alcoholic is willing to sacrifice everything in order to return to this energy field that we call Peace or Bliss —the inner Shangri-La. *Lost Horizon* tells us the story of the motive of addiction by showing the willingness to sacrifice all life for a certain state of consciousness.

WHY GIVE UP AN ADDICTION?

Addiction is merely a false start to experiencing the truth, because it does not work. Thus, the reason for giving up the alcohol, drugs, or other

addiction is not because it is “wrong” but because it does not work anymore. It does not work, because through drugs and alcohol comes the progressive loss of inner self-respect, along with the adversities and negativities of the lower energy fields. It is the beginning of experiencing very negative events in one’s life: loss of relationships, status, finances, physical health, fulfillment of potential, and functioning of bodily organs, all of which signifies the downhill course brought about by the denial of the truth. The denial of the truth from level 200 on down is due to putting the power outside of oneself. In addiction, the person has given away the source of their happiness and meaning in life by projecting it onto the outer world and giving that power to some substance outside themselves.

The drug in and of itself has no power at all to create the higher experiences. Over several decades of working in the field of addiction and recovery, we clinically tested the research questions with hundreds of people in lecture audiences, and in classes for people who were right in the middle of handling their addictive problem. Using the diagnostic method of discerning truth from falsehood via muscle-testing, we tested the proposition: “The drug has the power to create this higher experience.” Universally, 100 percent of the people went weak with that statement, proving that it is a lie. The drug has no power whatsoever. Then we presented them with an opposite proposition: “The drug blocks off the energy fields that are coming from the ego self and allows me to experience the joyfulness of that which is my real Self.” Instantly, everybody in the class went strong, indicating that the statement is true. (The research is reported in *Healing and Recovery*, as well as the audio and video lecture “Consciousness and Addiction.”)

The truth we verified is that the drug has no power whatsoever to create these experiences, but it does have the pharmacological capacity to block off the negative energy fields, allowing a person to at least get into the ballpark. The substance-induced experience is not the real state of Bliss experienced by the person who has earned it through their own progressive spiritual work. The energy is close to the truth of one’s own being. Now how do we utilize this knowledge in understanding recovery from addictions?

THE PROCESS OF CONSCIOUSNESS IN RECOVERY

The beginning steps of recovery, ironically, often look like failure. Attempts to break the habit lead to discouragement at the failure to do so, a nameless terror, and perhaps hospitalization and paranoia. Going off the sedatives creates fear. Going off the uppers leads to depression. Apathy and grief arise as soon as the drug is taken away, because there is hopelessness in the face of never being able to experience those incredible states again. When going off the substance does not work, there are attempts to increase the amounts of alcohol and drugs, cover up the growing dependence due to shame and guilt, which further spread the negativity to every area of life—work, reputation, finances, relationships, and personal care. There may be visits to recovery meetings, "just to check it out" or by court order, but the scene provides no hope ("My case is different—it works for them but not for me") or triggers pride and denial ("I don't have anything in common with those losers!").

The person is not ready until they hit their "bottom," which varies from person to person but has a common process within consciousness. Life confronts them with an inner agony or outer tragedy that finally brings them to the first step, as phrased in the Twelve Steps, which is to tell the truth that they are "powerless over" the substance and their life has become "unmanageable."

Stating the truth about something turns the negatives to the positives. At the level of Courage (200), a person begins the journey of consciousness and self-empowerment. Unexpectedly, the courage to tell the truth brings in all the help that is needed. This is something not known to the person afraid to face the truth. As soon as they have the courage to face the truth, which is to say yes to the energy of life itself, then life says yes to them and provides the way forward. But truth requires humility and letting go of denial, and many addicts actually die rather than make this step.

The drivenness to reach the ultimate state is something that we validate in the addict and alcoholic. The person is addicted to that experience of their own inner higher state of consciousness, and they have demonstrated enormous drive to reach the highest states, putting their life on the line and giving up everything for it. The goal is valid and noble. It is simply a matter of changing the technique and realizing that the inner state of peace does not have to be sought; it is always within, just like the sun is always present, but the ego acts like a cloud. When the clouds are removed, the sun shines forth. Recovery is that process of removing the clouds of despair, guilt,

shame, fear, anger, pride—transcending all the lower energy fields by facing them and letting go of them.

When a person seeks treatment for an addiction, they are usually at the bottom of the Map of Consciousness, filled with self-hatred, regret, and despondency. The energy field of Apathy (50), with its hopelessness and despair, is one in which the person cannot help themselves. Hopeless means just that. For example, the president of a county bar association for attorneys literally died of starvation while living alone in a rooming house. He was addicted to a combination of Valium and alcohol. He never picked up the phone to call anybody for help. A person of that caliber has many friends, all of whom would have dropped everything to help him, but he felt there was no point in making the phone call because there was no hope. That hopelessness of one's condition often expresses itself as "You may well recover from this, but my case is hopeless."

In the level of Apathy, God is dead for the person, and all we can do is pour energy into them. The process going on within consciousness is that of the loss of energy. The person is de-energized, blank, and totally dispirited. The answer is to pour energy into that person through concern, lovingness, physical presence, nutrition, and every other possible way to move them up to the next energy field of Grief.

Grief (75) has to do with the past, and when the person comes out of a blank, shocklike state, they begin to cry and regret the loss that all the addiction has cost them. There is regret, along with a feeling of self-pity and sorrow for the fact that they are in a rehabilitation facility or wherever their addiction has landed them. They are sad about life and their addiction and feel completely abandoned by God.

At this level there is regret about the past, so we move the person's energy field up to the next level, which is Fear (100). At this point, the person begins to fear the addiction, aided by worry and anxiety. Fear has to do with the future. The person is no longer in an inflated state of denial; on the contrary, they are deflated. The world looks frightening, and they may feel that God is punishing them for their past sins. They misinterpret the addiction as a punishment and fear more punishment and further loss in the future. We see how the energy of each level, if they work with it, can move them up to the energy of the next. The person transcends the Fear of the addiction by desiring something better (Desire, at 125). Once they tire of being a victim of wanting and craving, they move up to Anger.

Anger (150) has a lot more energy than Fear or Desire, and so the energy of Anger can be very useful—not the form of anger itself but the energy of anger in which they become angry over their predicament in life and being the victim. This anger can be used in a constructive way as a turning point away from defeatism. Pride (175) moves them out of hopelessness and into doing something "as a matter of pride" by taking action and beginning to move up into caring for themselves and their position, and this then is the move toward the next energy field of Courage (200).

Courage to tell the truth is the crucial step in recovery. We see the powerful effect of the first of the Twelve Steps in Alcoholics Anonymous—the admission that one is powerless over alcohol or drugs—which now allows for the capacity to face, cope, handle, and be appropriate. It represents reempowerment. The world is then seen as an opportunity, and for the first time, there is the benefit of an open mind, and the truth now has a way to enter the mind. Pride (175) can be utilized to move the person up into Courage (200) and to look at the facts. Doing so provides encouragement to move up to the next position, Neutrality (250), that of letting go of resisting the facts and being released from that resistance in order to begin to view the world as an "okay" place.

This inner release allows the person to experience inner freedom to explore, expand, and then move up to the Willingness (310) to say yes to life's opportunities, join in the exploration, and agree to align with it. At Willingness, the person thus develops the capacity to see the whole recovery process in a world that is friendly, and they view Alcoholics Anonymous and other recovery programs as promising and hopeful. They feel optimistic that, yes, they will recover.

Acceptance (350) is a very powerful energy field where they realize the inner power to make these decisions. Confidence, a feeling of adequacy, and transformation occur through experiencing that the world is harmonious. On the one hand, life has presented the person with a problem, but on the other hand, it has also provided the answer. A merciful God provides the solutions, so although they may have an addiction, there are hundreds of thousands of people around who have found the answers and are only too willing to be helpful. The person moves up to Reason (400), and energy is poured into education to understand the science of addiction and its impact on mental health, incorporating many medical resources and useful philosophies into one's self-understanding.

With the letting go of the intellect's focus on acquiring knowledge, the person begins to value their beingness, and an energy field of lovingness (500) emerges, which is in a completely different paradigm of spirituality, gratitude, and coming from the heart. The person has committed to an energy field that is healing by joining one of the 12-step groups, whose energy is innately healing. (AA calibrates at 540.) The person's willingness to align with it and to accept the healing is essential. Through that willingness then comes acceptance of the real necessity to be in an energy field that is nurturing, supportive, understanding, and unconditionally loving. In that field, people know they are in a safe space and that staying in it ensures their sobriety and thus survival. With that experience come the Joy and the beginning of experiencing an inner serenity and seeing the perfection and oneness of the energy field of which the person is now an integral part.

THE TWELVE STEPS: REMOVING THE BLOCKS

As was said, the lower energy fields are like the clouds that block the sun —the "sunlight of the spirit," as it is called in AA. That sun is always shining; it is simply a matter of removing the clouds that block it, and the Twelve Steps are a process of removal.

The Twelve Steps of Alcoholics Anonymous have been applied to every human problem, to wondrous effect. It can be very beneficial to apply these very same steps to overcoming addiction to anything. One can, for example, substitute the word *ego* for *alcohol* in step 1. In this chapter, we apply the Twelve Steps to the Map of Consciousness and show a typical process of recovery.

The Twelve Steps of Alcoholics Anonymous

- *Step 1:* "We admitted we were powerless over the alcohol—that our lives had become unmanageable."
- *Step 2:* "Came to believe that a Power greater than ourselves could restore us to sanity."

- *Step 3:* “Made a decision to turn our will and our lives over to the care of God as we understood Him.”
- *Step 4:* “Made a searching and fearless moral inventory of ourselves.”
- *Step 5:* “Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.”
- *Step 6:* “Were entirely ready to have God remove all of these defects of character.”
- *Step 7:* “Humbly asked Him to remove our shortcomings.”
- *Step 8:* “Made a list of all the persons we had harmed, and became willing to make amends to them all.”
- *Step 9:* “Made direct amends to such people whenever possible, except when to do so would injure them or others.”
- *Step 10:* “Continued to take personal inventory and when we were wrong, promptly admitted it.”
- *Step 11:* “Sought through prayer and meditation to improve our consciousness contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.”
- *Step 12:* “Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.”

◆ The **1st step** of the 12-step program is the willingness to admit the truth that one is powerless over alcohol or drugs and that alcohol or drugs are making one’s life unmanageable.

◆ The **2nd step**, then, becomes very significant in that the “restoring us to sanity” is by a power greater than oneself. Thereby does the ego surrender to God (the small ego self surrenders to the power of the Higher Self). We look on the Map and see that the higher energy fields of Love, Joy, and Peace start at about 500 and run all the way up to 600. Those energy fields are like a powerful electromagnet pulling the person back into wanting to reexperience those high states within consciousness. The drug or

alcohol gave them a temporary experience of those higher energies. Therefore, in order for them to handle it, something with equal power to the drug or alcohol experience will be needed to replace it. The group energy field of AA (cal. 540), and other 12-step groups, provides an energy field that keeps the person magnetized to the experience of their Higher Self in its truest form. In fact, some people in recovery refer to their AA group as their Higher Power (for example, *GOD* stands for "Group of Drunks"). The 2nd step is really the intuitive knowing that something greater than the ego or the limited small self is going to be needed to handle the attraction of such a powerful energy field.

◆ The **3rd step** is the decision that comes out of that, which is the surrendering and willingness to turn one's life over to God, "as one understands Him." Out of willingness itself, the God of one's own understanding is already a friend—a promising, merciful, and responsive God. The willingness to be trusting sources the element of faith, so the 3rd step of deep surrender really moves one into alignment with the energy field of 540 and above. The rest of the Twelve Steps now make sense from the viewpoint of the levels of consciousness. When a person aligns with the powerful attractor field of 540, the ABC of Unconditional Love, then healing on the external level of A B C is inevitable over time.

◆ The **4th step** says to honestly look within oneself to discover any defects of character and to take a fearless moral inventory, which entails the willingness to look at and own all that was negative in one's life and the impact it had.

◆ Then follows the **5th step**, a very healing step by which to admit to oneself, to God, and to another human being the exact nature of one's wrongs. Those who make this step relieve the impact of pain on themselves by trusting their deepest secrets with another person, such as a 12-step sponsor. What they had been ashamed of loses its voltage when they speak it out loud. A person can suffer for 20 years over a single incident, their self-esteem destroyed, and then when it is shared, it becomes a "so what." Sharing it changes the energy field by removing the negative charge from it. Taking off the negativity has not changed the history, but the way it is held

has changed, making inoperative that which previously had the capacity to corrode and destroy.

Bill Wilson, the co-founder of AA, used to say that the correct attitude about the past is a "decent regret," which is quite different from self-hatred, shame, or wallowing in guilt. Instead, one then comes from the heart. AA is the language of the heart, which heals with its humor, acceptance, lightness, and willingness to heal the past.

◆ The healing, then, proceeds out of step 5 and is expressed in restitution in **steps 6–9**, which are really the reparative steps. In those steps, the person takes responsibility to actually do something in the world to repair any damage that is repairable and to mend whatever fences can be mended so it is not just a mental intellectual exercise. To the best of one's ability, one goes back into the world and tries to repair the damages that have been done to the degree that they are repairable. The healing then becomes real in one's life and relieves the guilt about what one has done in the past.

◆ **Step 10** says that taking responsibility for the content of one's own consciousness and having the willingness to clean it up becomes a way of life on a daily basis. The daily inventory makes note of what was lacking in integrity, where one could have done better, and where one could have been more loving. Step 10 is owning responsibility for the process of spiritual progress and committing to it as a way of life.

◆ **Step 11** is interesting because it says if one has thoroughly done steps 1–10, one will reconnect with something that was sought in the first place through drugs and alcohol. It says that prayer and meditation will "increase conscious contact" with the God of one's own understanding, "asking only for knowledge of His will and the power to carry it out."

Notably, step 11 does not say "begin"; it says "increase," and presumes that conscious contact has already happened. It occurs through internal surrender and honest commitment to lovingness as a lifestyle. One connects with God through the heart because that which is Divine, that which is God, and that which is Love are all the same thing. By commitment to lovingness as a lifestyle, as a way of being in the world to the best of one's ability, one reconnects with some rock-like, joyful inner experience that is similar to what one sought through alcohol and drugs in the first place.

◆ **Step 12** reveals what the whole addictive process is about and what its nature is in the field of consciousness. Step 12 says that "having had a spiritual awakening as a result of these steps," which affirms that becoming conscious is a result of the entire addictive experience. Those who have followed the process with integrity and dedication now have the capacity to "carry this message" to others and express it in every area of their lives.

The 12th step says that the whole purpose of the addictive process was to awaken them and move them up from one level of consciousness to another; to go from being asleep and unaware to being awake, conscious, and aware; to move from being unconscious, irresponsible, and the helpless victim to owning themselves as being spiritually responsible for the happiness and success within their life. This precludes putting the source of happiness outside of themselves. Instead, they realize that the source of happiness is the same as the source of life and comes from responsibly owning oneself as a spiritually aware person.

Addictions are progressively fatal diseases, and the only way to recover from them is to become progressively spiritually aware and more conscious. Life itself depends on becoming conscious via major self-confrontation with something that each person's Higher Self has chosen that will force them to grow, because there is no turning back. The only options are to surrender their will to God (that which is Higher than the ego), or go insane and die. There is no reprogramming of the brain cells once they are programmed. Once someone is into the addictive process, they are on a tightrope and there is no turning back. There is only confrontation with owning the truth about oneself. Recovery depends on accepting that process, moving joyfully into it, and being grateful.

THE HEALING POWER OF A LOVING GROUP

The energy field of the 12-step groups is Unconditional Love (540). The way out of the pit is to be concerned about someone else. We get higher with every act of love, every loving intention, and our willingness to forgive self and others. Unconditional Love is not an emotional up-and-down feeling that depends on someone else and what they do or don't do. Love does not come from someone else into us. Love is an inner decision we

make about a state of consciousness that we want to choose all the time. From that level, people cannot do anything to make us stop loving them.

People in recovery discover that Love is communicable, and they experience it by osmosis—that is, hanging out with people who are loving. Around and through the physical body is an energy body that vibrates with the frequency level of that energy. The higher the vibration, the greater the power. The vibrations at the higher levels of consciousness on the Map of Consciousness have much more power than the vibrations at the levels below 200. It is not necessary to believe in God. All that is necessary is to sit in a room with people sending out the healing energy, and one will pick up the energy of Love. By analogy, if we sit in the sun, we cannot help but be warmed!

It is a common experience to walk into a 12-step meeting feeling depressed or "down" about myriad problems and then walk out at a higher level, without even having mentioned the problems. The group's energy field of Unconditional Love lifts us into a space of "I don't even know why I was upset." We discover that the facts of life mean nothing. It is only how we feel about them that gives them our experience of life, and how we feel about the facts depends on what our perspective is, which is determined by our level of consciousness. Thus every problem is eliminated by changing the perspective—that is, shifting to a higher level of consciousness. We do not have to fix problems; we evolve beyond them.

"Getting It by Osmosis"

The great advantage of joining groups that are loving is that we are sitting next to people who carry evolved thought forms. The technique for getting out of apathy, depression, and other negativities is to choose to be with others who have resolved the problem with which we struggle. This is one of the great powers of self-help groups. When we are in a negative state, we have given a lot of energy to negative thought forms, and the positive thought forms are weak. Those who are in a higher vibration are free of the energy from their negative thoughts and have energized positive thought forms. Merely to be in their presence is beneficial. In some 12-step groups, this is called "hanging out with the winners." The benefit here is on the psychic level of consciousness, and there is a transfer of positive energy

and relighting of our own latent positive thought forms. It's also called "getting it by osmosis."

Thoughts have a certain electromagnetic energy form. When we sit in the presence of people who have solved the life problems that we are confronting, their inner accomplishment influences us nonverbally so that our lower-level energy is replaced by a higher thought form. That higher thought form sees the problem as a golden opportunity. What we saw as a loss before the meeting, now we see as a gain because of that nonverbal transmission. The facts have not changed, but how we view the situation has changed because our level of consciousness shifted. The shift occurred not because of the words spoken but by being in the presence of the aura of loving people whose energy field carries the higher wisdom. Simply put, we are either positively or negatively influenced by the company we keep. It is unlikely that we will overcome a problem if we choose to be in the company of others who have our same problem.

Love comes from an abundance of energy that we can share with others. When our own inner negativity is addressed, then we have an abundance of love, and we can begin to share it with others. When our energy is tied up with negative emotions, there is not much we can share with others. In fact, they do not exist for us, because we are totally focused on ourselves. It is only when we are full and overflowing that we can begin to share with others. The way to feel good quickly is to get within the aura of somebody who is loving. Sit close to them, hug them, sleep with them, put your arms around them, be with them. To be in the aura of a loving being is to be raised automatically, and we will see everything differently. Eventually, we become that same channel of helpful grace to others.

Gratitude, Grace, and Serenity

Now it is understandable why speakers at 12-step meetings say they are grateful that they are alcoholics or addicts. To the newcomer, this indeed sounds like madness. Grateful? How could they be grateful for becoming addicted or an alcoholic? Because that disease and suffering forced them to grow and become conscious. It forced them to become aware and therefore grateful for the process. At first, they resented and resisted it, but then they accepted and agreed with it. They began to love, and to experience joy, and

finally achieved that state called Serenity, which was their prayer at nearly every meeting:

God, Grant us the Serenity to accept
the things we cannot change,

the Courage to change the things we can,

and the Wisdom to know the difference.

In their gratitude, there is an inner knowingness that this was their destiny—the way of doing it and the way that was chosen—which results in the awareness that they never could have reached this great understanding by any other way. Some of us just have to experience it this way. The ego has to hit bottom in order to surrender and find God. For those who have hit bottom and surrendered, great gratitude comes about, along with a greater understanding of the nature of consciousness itself. We have traveled the entire Map of Consciousness, from Shame to Peace, and now we can confirm from our own lived experience: those who surrender to God receive the gifts of God.

PART III

Advancing Consciousness

In this section, Dr. Hawkins lays out how consciousness advances through the Map of Consciousness. From his extraordinary experience as someone who has journeyed the entire terrain of this chart, Dr. Hawkins gives us principles to follow, practices to work with, and pitfalls to avoid. Many travelers get lost along the way. Without the guidance of a seasoned mariner who has successfully crossed the sea, how would a novice sailor ever make it? Dr. Hawkins has not only given us the Map. He has also, in Part III, written out the details of what to watch out for on each leg of the journey and how to navigate its particular challenges.

He tells us that, surprisingly, the ego hangs on to what is "familiar" and resists change, even if it's wonderful. He therefore walks us through the steps of breaking free from the ego's smallness. Compassion for the ego and its limitations, he says, is crucial. If we condemn the ego in ourselves or others, then we reinforce it.

An ego barrier, even one that you've had your entire life, can be transcended instantly if there is the spiritual will to let go. Here is a story from Dr. Hawkins's book Letting Go *that illustrates how a single breakthrough can take you through the whole Map. This man had been stuck in Apathy: "I can't dance," really meaning "I won't dance!" It was a refusal even to try, because of extreme self-consciousness. In this passage, he uses the technique of "letting go" of Apathy and Fear, and embracing surrender, to open the door to Ecstasy:*

> Illustrative of this progression is the experience of an intelligent, successful middle-aged professional man who all his life had been

unable to dance. He wanted to dance in the worst way, and several times during his life had attended dancing classes. But each time, he found himself to be stiff, awkward, and self-conscious. By sheer willpower, he did manage at times to go through the motions on the dance floor but never enjoyed it and always felt ill at ease. His movements felt stiff and calculated, and the whole experience was lacking in satisfaction, doing nothing for his self-esteem.

After about a year of working with the mechanism of surrender, he was at a party with someone who kept insisting that he get up and dance. “You know I can’t dance,” he said.

“Ah, come on and try it,” she entreated. She persisted: “Forget about your feet. Just watch me and do what my body does.”

Reluctantly, he agreed, and he kept letting go of his feelings of resistance and anxiety.

On the dance floor he let go completely. In an instant, his inner feelings ascended the scale from Apathy to Love and, to his amazement, he suddenly began to dance like he had always dreamed of and envied! The realization of *I can do it!* hit him, and he went from Love, to Joy, and even to Ecstasy. His delight radiated to everyone. Friends stopped to watch. From a state of high joy, he suddenly went into the experience of oneness with his dance partner. He suddenly saw his own Self looking out of her eyes and realized that there was actually only one Self behind all the individual selves. He and she became telepathically connected. He knew her every step a split second before she took it. They were in perfect harmony and danced as though they had practiced and danced together for years. He could hardly contain his joy. The dancing became effortless and began to happen of its own, without any conscious thought on his part. The longer they danced, the more energy he felt.

It was a peak experience that was to change this man’s life. He went home that night and danced some more. Freestyle disco dancing had always terrified him more than any other style because there was no form to be memorized. It necessitated spontaneity and a free feeling, which is just what he had specifically been unable to experience previously. At home he turned on the disco music and began to dance for hours. He watched himself in the mirror, fascinated by the body’s surrender and the inner feeling of freedom.

All of a sudden, he remembered a previous lifetime in vivid detail. He had been a great dancer, and now he began to remember the specific instructions given to him by his teachers in that lifetime. When he followed their instructions, the results were amazing! He discovered that there was a vertical gravitational center of equilibrium within himself, and he began to rotate about it in perfect balance. The movement was effortless, and he became merely the witness of the dancing. It was no longer any feeling of "I." There was just the joy and the dancing itself. Now he instantly understood the very basis of the Sufi dancing of the whirling dervishes. Their ability to whirl and spin without dizziness or fatigue—that certain state of consciousness—ensued from the surrendering of the individual self.

The breakthrough that this man experienced on the dance floor then transferred itself to many other previously blocked areas of his life. Where there had been limitation, now there was rapid expansion. These changes were very obvious to his friends and family, whose positive feedback increased his self-esteem and his desire to keep letting go of the negative feelings and thoughts that had blocked the experience of joy in life.

This experience has been cited in some detail for a number of reasons. It illustrates the Map of Consciousness. For 50 years, this man had been at the lowest end of the scale in this area of his life, with the accompanying belief, *I can't.* The inhibition decreased his self-esteem and resulted in avoidance. For years, he managed to avoid social affairs where there would be dancing. He was angry at himself for his inhibition, and he would feel angry when anyone tried to get him to dance. In a matter of seconds and minutes, he experienced every emotion of the whole Map and went all the way to the top. At that point, there was the emergence of a higher consciousness with sudden spiritual awareness of a very high order. With higher consciousness came understanding and the release of psychic ability (telepathic communication, synchronicity, and past-life recall). As a result, his life showed a behavioral change, and its momentum removed an endless series of blocks and limitations. There was a positive social response, and the positive feedback reinforced the growth motivation that was already in progress.

CHAPTER SEVEN

TRANSCENDING THE BARRIERS TO HIGHER CONSCIOUSNESS

Knowledge “about” the Map of Consciousness is one thing, and experiential realization quite another. Seekers often feel “stuck” at a barrier for long periods of time, which can bring about spiritual despair; they have “read everything, been everywhere, tried everything” yet wake up every day to the same inner scene. “My mind is like a sponge: it has absorbed all the information, but I’m still stuck in the same place!”

SPIRITUAL WILL

How to break free of lifelong patterns of fear and enter a high state? How to transcend seemingly impossible barriers?

The chances of becoming enlightened are now 1,000 times greater than in the past by virtue of the information on the evolution of consciousness, but information alone is not enough. Rather, it is the Spiritual Will that is the most critical of all functions in spiritual work. Relatively little attention has been paid to the Spiritual Will in proportion to its extreme importance, for it is the invitation to Divine intervention.

To illumine this necessary step, a strong example can be useful and supportive. Probably the largest and most striking example is that of the veterans of World War II, in which the experience of groups as well as individual combatants was horrific to the maximal degree. After the end of the war, the majority of former enemy combatants very quickly forgave each other, even formally saluting each other, and celebrated the end of the

conflict. They shook hands in renewed mutual respect. There were the kamikaze pilots who had strafed one's ship, killed one's comrades, and left many wounded and crippled casualties. On the other side, Americans were the ones who dropped the atomic bombs that killed thousands of civilians. At war's end, there was a strange, almost blanketlike acceptance that it was all over and that it had all "just been about war." Former combatants even became close personal friends and periodically visited each other's families. There was the understanding that the soldiers on both sides were equally integrous in that they had done what they thought was required to fulfill their role in society or their obligation to God, country, family, or whatever purpose they had fought for.

Reluctance to forgive is a consequence not only of unwillingness to let go of the ego "juice" of perceived injustice but also the illusion that others do not "deserve" it. In reality, it is the forgiver and not the forgiven who benefits the most. The purpose of this example is to demonstrate that even the most severe conditions can be transcended, but only by an act of the will with the willingness to surrender the nursing of hatred and revenge.

One might ask how such a saintly transformation could even be possible, given the horrific circumstances on both sides, including imprisonment in POW camps, starvation, personal torture, gross cruelty, and carnage. In actuality, and psychologically, it really could not be done by the ego/mind at all because it lacks the necessary power when it is caught up in the energy field of Guilt/Hate, which calibrates at only 30. Therefore, the transformative source of power cannot originate from the mind or the personality called the personal "I." The necessary power resides in the nonlinear quality of consciousness termed the "Will," which alone can open the gates to the power necessary to dissolve the ego's positionality.

THE ROLE OF GRACE

By invitation, the Holy Spirit transforms comprehension by virtue of the presence of the healing power of Grace. What the ego cannot lift with all its might is like a feather to the Grace of God. As a consequence of the process of transformation, not only is our view of others transformed from hateful to benign but the view of ourselves is also transformed. As noted earlier,

this is what happens to those in patterns of addiction who totally surrender their lives to a power greater than themselves.

Such sudden transformations confirm the truth of the Zen teaching "Heaven and hell are only one-tenth of an inch apart." We can be at the bottom of the Map, in extreme, timeless agony, and upon the entreaty of the Spiritual Will, *If there is a God, I ask Him for help*, a shocking transformation occurs in which the Infinite Glory of God shines forth from all existence. For some people, it is only in the very pits of hell and absolute despair that the ego can be surrendered, even right up to the point of imminent physical death.

The Grace of God awaits those who sincerely ask. Divinity does not force anyone to evolve. Everyone is accountable to the universe and is subject to Divine Justice by the very dynamics of the universe itself. Like a cork in the sea, each soul floats to the level of its own buoyancy, which is not due to some arbitrary act by the sea. There is no hand on the tiller but one's own, which is the total freedom accorded to life by God. No one falls but by their own hand. Even the supposed "accidental" occurrence is merely a perception. There are no accidents in the universe, nor are they even a possibility. "Accident" simply means that something is unpredictable or incomprehensible to the linear ego and its limitation to the Newtonian paradigm of cause and effect, which calibrates at 450.

People congregate in groups because they are aligned with the same attractor field. "Birds of a feather flock together" is the common expression. Each one, individually, is following a powerful magnetlike field that in turn is subject to the next-higher attractor field, and so on, up to Divinity.

Although conflicts may appear to be impossible to resolve, their resolution can actually be surprisingly simple through strict adherence to the proven tools of spiritual processing—that is, the willingness to surrender to God, and to let go of resistances by invoking the power of the Spiritual Will (cal. 850) in asking for Divine assistance. One can request help from the Holy Spirit, along with admission of the truth that *I, myself* [the ego], *am unable to accomplish this step alone*. Operationally, this is actually a request to comprehend and contextualize the situation differently and thus dissolve apparent paradoxes. The "conflict" or "barrier" dissolves as soon as we see it from a more expanded view, which is given by Grace as a revelation and recontextualization.

The personal will operates only at the level of a person's calibrated level of consciousness at a given time in its evolution and is therefore frequently too weak to effect a desired change. Past efforts to change via the ego's mechanisms may result in doubt, a lack of self-confidence, and a refusal to face the issues out of defeatism. This is commonly expressed by the statement "I tried," which is actually a fact—it is the small self that tried, which is more often a wish than a decisive action.

Good intentions flounder on the rocks of personal "willpower," which is frequently used as a moral club that evokes further guilt and self-blame. True, deep surrender to God or a Higher Power cannot actually take place without surrendering the illusion of personal "willpower" and replacing it with a declarative *decision*. The ego resists this surrender of control, because it derives pleasure from the payoffs of whatever positionality one is stuck in. Therefore, the ego creates resistances in the form of fears, including expectations of discomfort, loss from change, or fear of failure. These, however, represent spiritual pride, which also needs to be surrendered.

To transcend a barrier, therefore, it is helpful to declare oneself a servant of God and to devote oneself to spiritual work in the name of God, which puts one's intention to evolve in an infinitely powerful field of asking for the Grace to surrender the attachments, aversions, and ego payoffs that hold each level in place.

THE EXPERIENCER: LEADING EDGE OF THE EGO

People ask, "Why can't I get beyond this? I feel stuck." The stuckness is because each of the levels has a payoff related to ingrained attitudes, which arise out of our animal nature. If there were no payoff, no one would stay there. To evolve, you only need to know one thing: what holds you back is the "juice," payoff, and satisfaction you get from being where you are. As is commonly said, "Let's 'juice' it for all we can." If you are willing to let go of the payoffs that the ego gets by being where it is, the barrier dissolves.

To transcend any ego positionality, the place to start is with the "experiencer," which is the leading edge of the ego. It is like an information probe, always seeking an experience, always searching for the payoff, always looking for a gain. For life to survive, the experiencer of the ego had

to constantly obtain data, such as *edible*/*not edible* and *friend*/*foe*. Instead of worrying about the entire structure of the ego, we focus on its leading edge, which is the experiencer.

The experiencer is the processer that constantly determines what's good, what's poisonous, who's the enemy, who's the friend—and very quickly. In one ten-thousandth of a second, it processes enormous banks of information. No combination of computers could possibly do it. It is just far too complex, because it includes value, meaning, significance, prioritization. A computer cannot do that, because it does not value one thing higher than another. A computer does not think more highly of this bit of information than it does of that information, but your ego's processor does.

The experiencer is one ten-thousandth of a second removed from reality. Therefore, the ego never experiences what *is*; it experiences its experience of what is. By analogy, it is not experiencing that which is being recorded; it is experiencing the playback from the recorder. The ego is experiencing what was just recorded one ten-thousandth of a second ago. This may not seem like much, except that the quality changes completely. This side of the one ten-thousandth of a second, the trees look like trees, and the flowers look like flowers. On the other side of that one ten-thousandth of a second, they radiate out Divinity! Enlightenment is to bypass the experiencer. The experiencer just suddenly goes out. It does not get weaker and weaker; it is simply and suddenly extinguished, and then the mind goes silent in awe.

Ultimately, what human beings are addicted to is experiencing. That is why we keep changing the channel, turning on the music, playing games, and eating a bite of this and that. Why are we hooked on experiencing? Because out of evolution, it was through experiencing that the animal survived. Experiencing keeps the ego alive, because it has no inner source of spiritual energy. It only has animal energy. Consequently, out of every experience, it has to extract the "juice" that is the source of animal existence. For example, the ego gets "juice" by deriving glee from the suffering of others, being right, and winning: "Boy, did he ever get it, that ****, and he deserved it!"

The experiencer gets off on narcissistic satisfaction. It tries to disguise the juice as "justified resentment," do-gooderism, free speech, righteous victimhood, and the like. But if we do a fearless and self-honest inventory of ourselves, we will see that any negativity that bothers us is because we

get a payoff to it. You may say, “Nobody would want to feel self-pity.” But, in fact, many people relish martyrdom, being wronged, and being made uncomfortable. This will not be news to therapists, psychiatrists, and social workers who listen to the victim accounts day in and day out. Should the whole world change because someone feels uncomfortable the way it is? The egomania and narcissism of it is obvious. “It makes me uncomfortable.” Narcissistic individuals seek to change the world instead of changing themselves. If the name of God over a courthouse gives you a sleepless night, do we have to change the historical architecture just so you can sleep better? The key to transcending levels of consciousness is that you are willing to change yourself rather than needing to change other people or change society. Once you change yourself, then you experience others differently.

The only thing you need to know about any barrier is what the ego payoff is. What is the juice that the experiencer is getting out of that positionality, that negativity, that “stuck” place?

DUALITIES OF THE EGO: ATTRACTIONS AND AVERSIONS

Transcending the Levels of Consciousness: Stairway to Enlightenment goes into depth about each level and how to transcend it by surrendering its particular dualities. Here we cover the generalities of the ego’s attractions and aversions so that the reader can begin to intuit how the process takes place in the psyche. The pairs of attractions and aversions outlined below are applicable to all the ego’s programs and to all the levels of consciousness.

Attraction	**Aversion**
Familiarity, security	Change, uncertainty
Clinging	Fear of new
Ease	Effort

The attraction of the experiencer is always to that which is familiar. The first thing we do when we come into a crowd is look around for a familiar face. The aversion is to uncertainty. We worry, *What if I go there and I don't see anybody I know?* Therefore, we cling to that which is known and are fearful of the future. The past is certainty and the future is uncertainty, and the ego likes to be certain, so it clings to what it knows. We would rather be comfy even if we are wrong. Do you ever try a new way home from work? Pretty soon you are back to the same old way. We like the familiar, we like the habitual, and we do not like change unless we choose it out of the experiencer's attraction to novelty (see below).

The ego wants to hang on to its illusion of homeostasis rather than to make a shift and feel temporarily off balance. Therefore, people will stay in negative and even destructive pathways, relationships, and jobs just because to change requires some effort.

The experiencer is attracted to what is easy, and it has an aversion to effort. It is easier just to go along with some old way than to put forth effort for the sake of change. So how can you overcome this aversion to putting in the effort to make a positive change? By seeing that not much effort is actually required, because attention alone begins to diminish a habit automatically.

Let's say, for example, you want to reduce the number of cookies you eat every day because you have been overeating cookies for 20 years. You say, "I'm going to quit cookies someday." You are lying to yourself. You have been eating 50-plus cookies a day for 20 years, so how are you suddenly going to stop eating cookies? An exertion of willpower does nothing but bring on guilt and feelings of failure. The secret is not in your effort but in your attention. Merely start counting the cookies you eat every day, but do not try to *do* anything about it. Lay out the cookies and, at the end of the day, count how many cookies you ate. "Monday, 68 cookies. Tuesday, 64. Thursday, 72." Now, the point is not to try to *do* anything about the cookies. Just pay attention. All you have to do is make a mental note and write it down on a calendar: "Monday, 63 cookies. Tuesday, 18 cookies. Oh, wow. Wednesday, back to usual, 58 cookies."

What will happen is that, by virtue of intention, effortlessly Heisenberg's principle begins to apply, meaning that the observation of something changes it. Thus your awareness itself begins to diminish the attraction to cookies. By the end of the month, you will be down to 14 cookies. The end

of another month or two, you will be down to 6 cookies. All of a sudden you will say, “What the heck, I don’t need cookies.” It was all effortless! It is not necessary to struggle or cut yourself down or manipulate yourself with guilt. If you simply notice it, effortlessly, Heisenberg’s principle applies so that, by your intention, you finesse the power of the field instead of relying on the ego’s force.

Change and letting go of the familiar is easy, but you avoid it because it seems like effort to the ego. It only seems like effort if you go at it the hard way of forcing yourself, trying to pull yourself up by your bootstraps. Anything you do not like about yourself—getting annoyed with people, swearing, or what have you—can be transcended by noting down how many times a day you do it. You just start paying attention and tracking it. Anyone can notice; it requires no exertion, only attention.

Attraction	**Aversion**
Pride	Humility
Anger/“strength”	Passivity/“weakness”
Win	Lose

The attraction of pride is that you are better than others, top dog, and invincible. Humility is seen as a loss of position, so you cannot ever “back down” or you lose ground. We have pride in all our positionalities, and the aversion is humility, which is confused with humiliation. The truly humble person cannot be humiliated. The humble and honest person owns their downside already, so they cannot be hurt, insulted, or slighted. They do not feel violated just because someone else disagrees with them.

If your feelings get hurt easily, sit down and make a list of all the downsides of yourself you can think of, and then picture the great comedians of all time discussing your problem. The comedians are the great therapists of humanity, because they get us to laugh at ourselves. Where I grew up in Wisconsin, we men called each other by our nicknames. They called me Shorty in the Navy, but nowadays a sensitive person would say this nickname violates their rights due to discrimination based on height! “Don’t take yourself so seriously” is one of the great mottoes in 12-step groups, which is about being lighthearted and easygoing.

We see the ego's confusing of anger with strength and passivity with weakness. Anger gives you an artificial charge, like you are stronger than you really are. Actually, the angry person is much weaker, as is well known in karate and various martial arts. Once the opponent gets mad, he locks up with anger and you know you can take him easily with a single move.

The animal swells up with anger to intimidate others, because fear is seen as passive or weak. In certain cultures, being seen as passive or weak will get you killed. In certain neighborhoods, allowing yourself to be dissed is the last thing you remember.

Therefore, the reality above 200 is totally different than the reality below 200. It is naïveté to presume that other people are the way you are. They are not; in fact, they are the opposite. You think it is a good idea to pay your bills, whereas they think you are an idiot for doing it. You think telling the truth or making an apology is integrous, and they think it is stupid. Under 200, it is important to return anger with anger, get revenge, and win. In a dualistic world, one person wins and the other one loses ("and it better not be me"). It is a "win-lose" mentality, with no consciousness of "win-win."

Over 200, a different view opens up. You see that the ego's loss is usually the spirit's gain, and vice versa. Karmically, a loss may be the biggest gain of your life, because the world is actually the optimum place for the undoing of negative karma and the gaining of positive karma. Therefore, wanting to change the world does not make much sense. All the do-gooderism may sentence people to a continuation of bad karma. What seems to be a loss or a tragedy is actually a tremendous gain in that it opens the door to grace and ultimate freedom.

Attraction	**Aversion**
Importance	A "nobody"
Gain	Lose
Money	Poverty
Excitement	Boredom

The ego wants to be important and dreads being a nobody. The ego has to be noticed and glamorizes being in the public eye. On a higher level, you

are relieved to be a nobody, grateful to be ordinary and saved from all the fanfare.

The clutchingness of the ego is that it wants control. The minute the ego thinks a thing is “mine,” it becomes inflated with specialness. That was just “a” watch, but now if it becomes “my” watch, it is special and sentimental as “old Granddad’s watch.” The minute you add “mine,” it becomes an ego inflation and you are stuck. The truth is that nothing belongs to you. All things belong to God. You only have temporary custody as the steward of those things, including the body. It is “the” body and it is “the” mind, and when you stop referring to them as “my,” they lose their attractive ego investment.

“Surely,” you say, “the thoughts in my head are mine!” Actually, they are not. To be hypnotized by the mind is to think that its thoughts are “my” thoughts. In reality, the thoughts emanate from the field of consciousness impersonally. Each level of consciousness has its own prevailing thought field. The minute you connect with a certain level of consciousness, you are connected to an attractor field. That attractor field has had the same thoughts for thousands of years. There is nothing novel about the content of your thoughts. *I want to be first in line*—you think you invented that thought?

With self-importance, the ego is designed to want gain, and it has a lot of thoughts about monetary gain and how that will finally bring happiness. Interestingly, our research has found that happiness is correlated with level of consciousness, not with wealth or health. A person can be delighted with nothing. In fact, on a certain level, the less, the better! You can live with a cot, a blanket you got from the thrift store, a box with a candle on it, an apple, a piece of cheese, and a six-pack of Pepsi. And to add to your heavenly abode, you have a cat. Do you need anything to read? No. Do you need television? No. Do you need to keep up with the news? No.

The experiencer of the ego fears boredom, and it lives off the energy that it pulls out of excitement. How to transcend the dread of boredom? Simply allow yourself to be bored and investigate why you feel bored and what that emotion is. If you want to discover what the experiencer does, allow yourself, instead of indulging in escapism, to be bored and just contemplate: *What is boredom, and what is it that I am experiencing? Why do I have an aversion to it?* That is a very rapid way to find out exactly what the experiencer is, what it does, and what it subserves. And then you ask, *What*

is it that's bored? What aspect of myself is it that is bored and complaining? What is it complaining of? "There's nothing interesting going on." *What do I get out of things that are interesting?* "A sense of aliveness and excitement." Is that aliveness of the spirit or of the ego? It turns out to be the little animal in you that wants constant entertainment. It dreads boredom because boredom feels like death.

Attraction	**Aversion**
Desire	Not get
Status	A "nobody"
Noticed	Ignored
Opinion	Ordinariness
Crave	Frustrate
Control	Accept
Save world	Surrender it

The ego thrives on desire. It fears it won't "get." It becomes driven and pushy to get what it wants. Paradoxically, as described in *Letting Go: The Pathway of Surrender*, this very desiringness repels that which is desired. For example, when we put pressure on other people in order to get what we want, they automatically resist, because we are trying to pressure them with our demands or unconscious expectations. We have all experienced this phenomenon when someone comes to our door wanting to sell us something. The harder they push, the more we resist. American entrepreneur Robert Ringer called it the "boy/girl theory." (Boy meets girl. As soon as she realizes he wants her, she becomes hard to get. So then if boy decides to withdraw, she now wants him, and he in return acts aloof.)

The key to letting go of desire is the understanding that all attractions are a projection of that energy field called "glamour," as described by Alice Bailey in *Glamour*, one of the most helpful books ever written. The ego projects specialness and glamour onto the object, which imbue it with that attraction. Typically, people think that the attraction exists within the object, such as the cheeseburger. But obviously the attraction is not in the

cheeseburger itself, because many people would not eat one even if they were very hungry. To them, cheeseburgers may even be abhorrent: “It’s meat. Meat will kill you. Meat causes methane gas and global warming. Let’s all become vegetarians to cool down the earth!” So the way out of desire is to let go of the projection of glamour onto whatever it is that the experiencer is craving. This aligns with the Buddha’s teaching that the first step is to stop being ruled by the ego’s attachment to sensory pleasures.

The experiencer looks for status and fears being a nobody. It wants to be noticed and is afraid of being ignored. It wants to express its opinions about everything and dreads just being ordinary. Free speech is today’s ego circus. One day a good friend said, “I just made the most amazing discovery. I don’t have to have an opinion on everything. I don’t feel called upon to express my free speech, take a stand, and get out there with a placard. I’ve never experienced such freedom.”

This is to realize the value of just being ordinary and not giving your opinion on everything. Being ordinary saves your life. When the gunman is looking for someone to shoot, it pays to blend in. “Hey! You with the pink mustache and the red hair standing over there!” *Bang!* The ego despises being ordinary, but do you know anybody ordinary who was assassinated lately? The way to survive is to be ordinary and peaceable. If you are aggressive, you invite aggression. When you see the safety of being ordinary, you can let go of the ego’s craving to “be somebody.”

The ego wants to be noticed, have an opinion, crave things, and be in control. It wants to control others and control the world, instead of looking within. It wants to change the world instead of changing itself. If we do not like the world the way it is, we do the world a favor by looking within and changing ourselves. All the wondrous do-gooders, the great monarchs, are dead. Their dynasties sought to establish the greatest nation on Earth, and now they are all dead. If the word *God* over the courthouse makes us uncomfortable, then we have to ask, *Why is that?*

One of the biggest surrenders is letting go of our desire to control things. The problem with the world is not that it is the way it is but rather our own blindness and lack of vision. If we open our vision, we see that the world is evolving according to a design not of our own making. We romanticize how it could or should be, and we criticize those who disagree with us. The way out of this criticism is in this very simple statement: “Just because you like vanilla doesn’t mean you have to hate chocolate. And just because you love

chocolate doesn't mean you have to hate vanilla." We can enjoy our own preferences without having to vilify the preferences of others. Then we accept that consciousness is evolving in a certain way, and trying to control things presumes one knows better than God. Good wisdom is to surrender the world to God (cal. 535).

The spiritual ego wants to save the world. What is it going to be saved from? All the great teachers have said the same thing: the only problem that exists in the world is ignorance. So, if you want to do something for the world, the best you can do is try to overcome ignorance through education, starting with yourself and the fact that the world you see does not even exist. The ego's ignorance is its egocentric presumption that the world it sees is the way the world really is. The ego sees injustice, but it is from its dualistic position that it does so. From another position, the same thing is perfect justice.

Attraction	**Aversion**
Novelty	Boring sameness
Thrill	Miss out
Aggression	Passivity
Gossip: "In"	"Out"
Fashionable	Drab

The ego likes novelty; hates boredom and routine; is afraid to miss out on something; and gets addicted to thrills, risk, and danger. The sound of the motorcycle racing—*vroom-vroom*—says, "C'mon, boys, get into the excitement, get into the risk, get into the danger!" People go to mind-boggling extremes, like the Frenchman who has a compulsion to climb the tallest buildings in major cities around the world. He is like a human fly. He climbs up the side of tall marble buildings, and the police keep bringing him down and arresting him. But as soon as he is released, he is back to doing it again. This is addiction to the thrill.

The attraction of the ego is to be aggressive, and the aversion is to be passive. It wants to be "in" and gossip about "others" so as not to be "left out." It will go along with danger just to be in with the group. The ego

wants to be involved instead of alone, and to be fashionable instead of drab. It wants to be a part of the “in” crowd no matter what.

Attraction	**Aversion**
Be “right”	Be wrong
Superior	Common
Speaking up	Silence
Stubbornness	Giving in
Famous	Anonymous

And, of course, it is very necessary for the ego to be right! In fact, being right is more important than life itself. People lay down their lives by the tens of millions—entire generations, entire societies, entire cultures, and entire nations—rather than admitting they were wrong. The ego is out to kill you! “Better to be right and die than wrong and live,” it says. Now we see who the real perpetrator is. It is not “out there” but “in here.”

By being right, the ego gets to be superior, because it dreads being common. If you can let go of the dread of being common, of being overlooked, of not being special, then you let go of a lot of positionalities in one fell swoop. If you embrace being anonymous, ordinary, and a “nobody,” you save yourself a lot of hassle.

The experiencer of the ego wants to speak up, shout out, and be heard, instead of being quiet. This kind of egocentrism is the decline of free speech in the United States, as most of the speech is nonintegrous because of narcissistic opinionation. If you calibrate the level of free speech as a concept, it is around 340. If you calibrate it as it is practiced in the United States right now, it is about 187. People talk about free speech as though it were the highest prize of civilization, but is it really the highest prize of civilization that any person can go on television or to bloggerville and just rattle away? Should we die for that? Being silent is anathema to the ego, which is stubborn, opinionated, and desirous of being famous.

We have an inversion of spiritual values in our society, in which freedom of speech has become worshipped as the ideal pinnacle of humankind, but in fact it is disguised egotism. Why? Because it gives equal voice to fallacy.

As was previously pointed out, the media say “Fair and balanced,” which means then you need to have a member of the flat-Earth society come and give the “other side” to the statement that the earth is round. The absurdity is exposed instantly if we apply the same principle to other arenas. When it is time for brain surgery, does the neurosurgeon poll the people around for their opinion? “You think I should clamp the left cerebral artery? All in favor?”

The downside of our society is that we are saying we can vote on truth. If this fallacy is not corrected, it will be the destruction of our civilization, much as Socrates predicted around 350 B.C. He said if you give every person an equal vote to determine truth, the nonintegrous will destroy society. As an example, Wikipedia calibrates at 280, a marked departure from *Encyclopædia Britannica* at 460, indicating it has a higher standard of truth.

For the historical record, we are saying here that the downside of this civilization came about when an action was legally defined as symbolic speech. If action is symbolic speech in a free country, you can say anything you want and there is no constraint at all. Anything can be taken as symbolic speech—public burning of the flag, rituals of the Ku Klux Klan, pedophilia. Symbolic action now is free of all restraints. There is no answerability, no responsibility, and the result is anarchy: “I’m entitled to do what I want because it’s symbolic free speech.” There is no point to truth, then, because fallacy is of equal merit.

How can we have serenity with such a prospect? We accept that this is the karmic potentiality of humankind. We are not here to question God’s purpose in creating human life in this world. The difficulties of this world appear to be the consequence of all different levels of evolutionary development being thrown together simultaneously, which results in social turbulence. At the same time, however, the availability of such a wide spectrum of options allows for the greatest opportunity for growth. Instead of resentful, we can be grateful that this world is one of maximum spiritual opportunity for the evolution of consciousness.

Attraction	**Aversion**
Resist	Accept, surrender
Defend	Give in

Success	Failure
Special	Common
More	Less
“Owning”	Stewardship
Attractive	Plain
Unique	Ordinary
Change world	Change self

The ego’s attraction is to defend its position rather than to give in, because to give in is giving up being right, and the ego equates success with being right and getting what it wants. Whatever the ego decides it wants—more money, more sex, more attention—that is “success” to it. It wants more and is afraid of having less. The way out of this is to see how wonderful it would be to have less. It is a relief to have fewer possessions and therefore fewer insurance payments and no alarm systems to protect “valuables.” We actually never own anything; all we have is temporary stewardship.

This also applies to the difference between infatuation (cal. 145) and Love (cal. 500). When infatuated, you “have” to have and possess the person because of the intense attractiveness, specialness, and uniqueness that you have projected onto them in the excitement of anticipated “conquest.” Your life is temporarily disrupted by the drivenness and cravingness, leading to sleeplessness and obsessiveness. You get frantically jealous, even homicidal, if anyone flirts with your desired object. There is despondency, even suicide, if they are not interested in you. The emotionality of infatuation releases adrenaline and sex hormones, which reveals that its origin is primarily the mating instinct from animal nature. Its franticness is a reflection of nature’s way of propagating the species, and very often, after a temporary mating, a couple parts, although some species, such as swans, mate for life. Society recognizes infatuation as a temporary madness (“madly in love”), with its loss of reality testing.

In contrast, the consciousness level of Love is accompanied by the release of endorphins. It is nonpossessive, endures through change and difficulty, and enhances your life rather than disrupts it. Gratitude,

steadfastness, upliftment, enjoyment, well-being, mutuality, and fulfillment are characteristic of bonding and partnership in the energy field of Love. There is the consensual alignment of Self, as the love mates share a mutual intention of serving the relationship rather than the wantingness or cravings of their own personal egos.

Attraction	**Aversion**
Warped facts	Truth
Condemn	Forgive
Being responsible	Guilt/blame
Hold	Let go
Dominate	Succumb
Content	Field/context
Abundance	Frugality
Martyr	Accept
Victim	Responsibility
Revenge	Forgiveness
Hate	Compassion
Blame	Accept/forgive

The ego likes to warp facts and it dislikes the truth, as seen every night on television. The interviewer asks a question, and the person never answers, only sidesteps it to give an opinion on some alternative soapbox subject. When we test it with consciousness calibration, we get that the people are lying through their teeth most of the time.

Condemning others is much more enjoyable to the ego than forgiving. The populace has a dread, almost an emotional panic, that some guilty person will “get off scot-free.” But this is only in the perceptual world, for no one escapes the karma of what they say or do; therefore, we can forgive and surrender them to their own karma.

How can we forgive blatant violations of the truth? By seeing that the ego, unabated, is addicted to being right, to winning, and it does not have any choice but to manipulate the truth. As Socrates said, each person is choosing only what they believe to be the good in that moment, and the good in that context is to win. Therefore, we forgive the politicians for lying through their teeth, even with their hand on a Bible. To warp the facts is what politics is all about, and it is wise to be realistic about that instead of believing everything you hear just because it is in the news or on a television broadcast. According to consciousness calibration, 50 percent of material found on the Internet is fallacious.

The ego wants abundance and dislikes frugality. If it cannot win, then it can still juice the situation by being the martyr and the loser. Best of all, and at the top of the popularity list, is to be the victim. You get to be the victim instead of being responsible. “Who’s to blame?” This is the first thing an announcer says about some catastrophic event. The Brooklyn Bridge fell down, and now they ask, “Who’s to blame?” The vindictiveness of the ego instantly looks for the perpetrator so it can point a finger, take revenge, punish, and hate. Blame is the ego’s favorite game. It loves to blame somebody because now it can guiltlessly hate them, seek revenge, and electrocute them even though it has never been demonstrated that capital punishment prevents crime.

Attraction	**Aversion**
Conflict	Peace
Past	Present
Fear	Accepting mortality
Excuse	Be accountable
Deny	Admit
Become impatient	Wait

Conflict is what the ego likes, and it dislikes peace. The experiencer thrives on conflict. If there is a moment of peace, people will say or do something to stir up the drama again. Entire regions are addicted to conflict. In the Middle East, if there is a periodic peace, rabble-rousers quickly

manage to have a riot to end the peace. Why? Because peace would be the end of the reason for their existence. On the other hand, we have groups like Doctors Without Borders (cal. 500) that do not take sides. If someone comes in injured, you repair his leg, and it does not matter which side he has fought for.

The ego loves to cling to the past, and it avoids the present. It actually clings to fear, because it sees fear as the basis of its survival. It does not see that mere planning for the future is sufficient, or that caution is all that is necessary to handle most situations, like crossing the street safely. Why stand on the curb shaking with fear?

The ego looks to excuse itself of responsibility, and it hates being accountable. Therefore, it likes to deny things rather than admit its mistakes. It is impatient and hates to wait. It wants what it wants *now*.

With self-honesty, we become aware of each of these attractions and aversions operating in daily life. Transcending barriers happens automatically if we are willing to let go of the payoffs we are getting out of being where we are.

FROM SHAME TO PRIDE

In addition to the general attractions and aversions that keep the ego alive, there are those specific to each level that hold it in place. Transcending a level is automatic when the attraction is relinquished and the aversion surrendered to.

◆ **Shame** is a consequence of the negation of the realities of both self and Self. The attraction is to punish yourself, judge yourself, mortify yourself, be negative, stay depressed, be severe and inflexible, hide, and hang your head. The aversion is to forgiving yourself, being yourself just as you are, affirming the gift of your life, choosing self-worth, honoring yourself, taking care of your body, and embracing your innate lovability.

◆ **Guilt** and **Hate** stem from the secret pleasure the ego derives from negativity. Letting go of guilt and hatred benefits all levels of life, as these ego positions are corrosive to self and others. The attraction is to blaming a perpetrator (self or others or society), the melodramatic indulgence of

penance (“sackcloth and ashes”), and the strange pride of “Look how sinful I am!”—all of which keep you stuck in guilt and self-hatred. Penance tends to be episodic; spiritual growth is permanent. The aversion is to mercy and compassion for self or others, receiving the mercy of God, giving up being “right,” and the willingness to take responsibility and make a change.

◆ **Apathy** is classically counterbalanced by “faith, hope, and charity.” The benefit of helping others is well demonstrated throughout society, whether it comes about through choice, inspiration, or even coercion (court-ordered community service). The attraction is self-pity, hopelessness, and helplessness. “Sloth” is a “cardinal sin” in Christianity because it negates the divine gift of your life. The ego payoff is to see yourself as not worth the effort, to be passive rather than active, to reject help, and to say, “I can’t. I’m incapable.” The aversion is to take action, ask for help, show interest in life, join and not isolate.

Often just caring for animals can serve as a very good start. We see this in the seeing-eye-dog training programs that have been very successful in populations of chronic recidivist prison inmates, some of whom even choose to stay on after their discharge date to complete their work with their assigned dogs. Apathetic geriatric patients perk up if the nursing home provides pet dogs. Current research indicates that the mere owning of a pet decreases the levels of depression and hypertension and has a positive effect on health overall. Therefore, caring for other living beings is therapeutic, as is exhibited by hopeless alcoholics when they begin to help newcomers, and by dejected athletes who recover from a defeatist attitude by the sheer act of encouraging other team members.

◆ **Grief** clings to the past and refuses to enjoy present-day life. The attraction is the payoff of living in the past, getting sympathy, juicing losses, holding on to resentment over losses, feeling empty and sad. The aversion is to seeing happiness as internal rather than external; getting over the losses and accepting them by working through the feelings; and seeing the overall perfection of human life itself, which includes impermanence, change, and physical death as inevitable.

◆ **Fear** is the indulgence of hysteria; dramatizing and emotionalizing in the face of real danger; and hyper-anxiety about everyday occurrences such

as a routine dentist appointment, meeting new people, and so forth, which can be paralyzing and solidify into phobias of all sorts. The attraction is to the excitement of danger, emotionalizing, catastrophizing, self-victimizing, and shrinking and hiding in the belief that smallness subserves survival. The aversion is to staying cool, praying, surrendering fear and the need to control, facing disapproval, and owning that nothing "out there" has power over you. Caution is different from fear. Caution is thinking through something and anticipating without emotionalizing.

Since Fear sees life as strictly physical, with the ultimate fear being the death of the body, we use the technique of "Then what?" It works with any fear. Let's take the fear *I'm going to lose my car*. Well, then what? *Well, then I won't have transportation.* Well, then what? *Then I'll lose my job.* Then what? *There aren't any other jobs like that.* Well, then what? *I won't have any money.* Then what? *I'll be poor.* Okay, so you're poor, and then what? *I'll starve to death.* At the bottom of every stack of fear is death. Thus, the process is "to die before you die," as stated in many religious traditions. That is, once you face your certain death, that repressed fear of death no longer runs you. Nothing scares you anymore. Fear is a big stack, and at the bottom of that stack is the fear of physical death. Once you've accepted physical death, most of the fears disappear.

◆ **Desire** is the energy field that really bothers most people most of the time because of the attraction of winning, money, gaining control, "getting," approval, success, fame, acquisitions, conquest, and of course being right. People are willing to die right and left for being right. They would rather die and be right than be humble and acknowledge a mistake. This is the drivenness of an addiction that will drive you to your grave, not allowing you to surrender a substance that the ego believes is the source of its experience. In recent history, millions of people have died chasing some illusion, rather than admitting it was a mistake. Chairman Mao's economic agricultural plan resulted in the starvation of millions. The faith in Chairman Mao (cal. 185) resulted in one of the greatest famines in all history. After that, it would seem that Marxism (cal. 130) would be considered a problematic ideology. Instead, it gets adopted and spread further into the world, and so we see the inability to learn due to the pride of the ego. This is the ego's desire to be right, to control, to win approval—all of which is familiar and part of everyday life. We have a fear of failure and

appearing passive, weak, ordinary, and boring. The attraction is instant gratification, to be special and to be noticed at all times. We see the extremes to which people go to be noticed; they will say anything, no matter how outrageous, as long as they get to be on camera. The aversion is to waiting, to being "nobody."

◆ **Anger** is obvious as a defense, as seen in the animal world. The attraction is to feeling expanded and stronger than you really are. The animal in you is afraid to appear weak, so it growls and shows its teeth and tries to win by intimidation. The aversion is to being calm, being at peace, giving in, and surrendering. It does not want to see the "bad guy" go free. It wants to get even and scoffs at the Buddha's teaching that no one has to worry about getting even with one's enemies, because they will bring themselves down by their own hand. With consciousness calibration, we affirm the truth of that teaching over and over.

◆ **Pride** as spiritual pride is different from self-esteem, which is earned and therefore not an ego inflation. Pride is a projection that gets you status, gets you noticed, and allows you to be superior. It is the vanity of thought, mentation, concepts, beliefs, ideologies, and opinions. The attraction is "I know," to be superior, special, chosen, and an insider among the elite. The moral high ground is moral superiority and calibrates at 190, whether arising from "left" or "right" belief systems. If you are "politically correct," then you get to be above the common people who are "incorrect." This kind of pride is a paradoxical reversal of egalitarianism (all people have equal value) because it says, "We're better than others because we're more egalitarian than anybody else." The aversion is to "I don't know," humility, and being ordinary. The biggest aversion is to being "wrong."

Instead of pridefully refusing to acknowledge an error, we can accept that human life is a process of discovery. If what we are witnessing is the evolution of consciousness, in which creation is unfolding spontaneously, then what we view as a mistake actually represents a success, because it demonstrates the outcome of a fallacy that can then be corrected. If millions of people starve to death because of a Marxist belief system, this is the automatic demonstration of falsity, which serves the purpose of discernment and the apprehension of truth.

That is why we cannot predict the future. It has not yet been created, because we all contribute through the evolution of consciousness, moment by moment, as we say yes to certain options and not to others. We cannot possibly predict the future, because it has no reality yet. It is only a potentiality awaiting actuality by intention and choice. If we could predict the future, that would confirm that everything is already predestined. If predestination were the rule of the universe, our lives would have no value; we would be nothing but automatons.

FROM COURAGE TO ECSTASY

Level	**Temptation**
Courage	Bravado, machismo, risk-taking
Neutrality	Indifference, withdrawal
Willingness	Overcommitment, overinvolvement
Acceptance	Failure to take appropriate action
Reason	Intellectualism, stuck in cause and effect
Love	Seduction, exploitation, misidentified as personal
Joy/Ecstasy	Poor judgment

◆ **Courage** has the motivation, power, and strength to overcome resistances, face challenges, and work through them with fortitude and determination. Experientially, the most common challenge to courage is anxiety, self-doubt, and the fear of failure. Fear of failure is diminished by realizing that you are responsible for the intention and effort but not the result, which is dependent on many other conditions and factors that are nonpersonal. The temptations are resorting to bravado in the face of fear, and macho risk-taking out of the newly acquired empowerment and self-confidence.

◆ **Neutrality** allows for flexibility and a nonjudgmental, realistic appraisal of problems. To be neutral means to be relatively unattached to outcomes. The temptation is to be indifferent and to resist being an active and friendly contributor to the life around you; friendliness contains warmth and connectedness and opens the door to love.

◆ **Willingness** is cheerful, helpful, and voluntary in its enthusiasm to fulfill the needs of others in ways that are benevolent, mutually beneficial, and kind, in accordance with the Golden Rule: "Do unto others as you would have others do unto you." The limitation of this level is crediting your own efforts and personality, whereas in reality, your growth and success are due to the radiance of the Self. The temptation, then, is to over-commit yourself to many involvements to help others because you believe that your personal self is the source of improvements.

◆ **Acceptance** lives harmoniously with the forces of life and allows engagement in life on life's own terms, without trying to make it conform to an agenda. This energy is harmless, because it does not judge, control, change, or dominate others, and it is not out to "save the world" or condemn its multitudinous expressions. The temptation is to fail to take appropriate action when a situation calls for it—for example, nonintegrity in the workplace or other areas of life that require discernment and standing up for truth.

◆ **Reason** is the level of science; medicine; theology; and generally increased capacity for rationality, conceptualization, and comprehension. Thus, knowledge and education are highly valued. At this level, it is easy to lose sight of the forest for the trees; to become infatuated with concepts, ideas, knowledge, and theories; and to end up missing the essential point. The temptation is to identify oneself as mind, and intellectualizing becomes an end in itself. To know "about" a thing is not the same as to "be" it.

◆ **Love** does not proceed from the mind; it emanates from the heart. As a forgiving, nurturing, and supportive way of being in the world, Love expands the sense of self and radiates an uplifting effect on others. The temptation is to see the energy of Love as coming from oneself rather than Divinity and, through this personalization, take credit for the effect of the

energy field. The danger is to be unconsciously seduced by the praise and projections of others.

◆ **Joy/Ecstasy** are states in the mid- to high 500s, in which the innate perfection and stunning beauty of all that exists shine forth like a luminous radiance. Subjectively, the flow of the spiritual energy is felt as an exquisite sweetness throughout the body, and the energy has the capacity to facilitate miraculous healing in others if karmically appropriate. Because everyone is seen in their innermost innate perfection and lovability, the downside is poor judgment in seeing only the best in people and their proposals; thus, it is helpful to have a trusted companion to be watchful as a gatekeeper.

THE PATHWAY OF SURRENDER

Ultimately, transcending the levels of consciousness happens by letting go. Instead of trying to force change in yourself, it is merely necessary to allow Divinity to do so by deeply surrendering all control, resistance, and illusions of gain or loss. It is not necessary to destroy or attack illusions but merely to allow them to fall away as the "payoffs" are surrendered. It is not necessary or fruitful to use force by mechanisms such as guilt, nor is it necessary to try to pursue or propel spiritual evolution, because it automatically evolves of its own accord when the obstacles and resistance of illusions are surrendered.

The power of Truth itself is a quality of Divine Love that, in its infinite mercy, dissolves positionalities back into the Reality of the Self. It is necessary to accept that timing is up to the Self, not the self, because only the Self is capable of incorporating unknown karmic qualities. Thus we surrender our opinions of how the world "should" be. Jesus, the Buddha, and every great master have said that the world is perfect as it is—for the rich diversity of choices, from the sadistic to the angelic, provides the maximal opportunity for the spiritual evolution of all.

The infinite, nonlinear field of consciousness is not only omnipresent and omniscient but also omnipotent. The spirit is uplifted as a consequence of the quality of that which it has become by the consent of its own free will. Compassion for the self is an attribute of the Self. Thus, the last great

resistance to be surrendered is the resistance to the ever-present Love of God.

CHAPTER EIGHT

SPIRITUAL TRUTH, TEACHERS, AND TEACHINGS

Surrender is much more likely when the integrity of a teaching or teacher has been verified. Consciousness calibration distills and verifies spiritual truth in its essence and identifies the characteristics of integrous teachers and teachings. Whatever you entrust your soul to should be verifiably trustworthy. The list below serves as a standard of spiritual integrity.

40 CHARACTERISTICS OF INTEGROUS TEACHERS AND TEACHINGS

1. *Universality:* Truth is true at all times and places, independent of culture, personalities, or circumstances.
2. *Nonexclusionary:* Truth is all-inclusive, nonsecretive, and nonsectarian.
3. *Availability:* It is open to all—nonexclusive. There are no secrets to be revealed, hidden, or sold, and no magical formulas or "mysteries."
4. *Integrity of purpose:* There is nothing to gain or lose.
5. *Nonsectarian:* Truth is not the exposition of limitation.
6. *Independent of opinion:* Truth is nonlinear and not subject to the limitations of intellect or form.

7. *Devoid of positionality:* Truth is not “anti” anything. Falsehood and ignorance are not its enemies but merely represent its absence.
8. *No requirements or demands:* There are no required memberships, dues, regulations, oaths, rules, or conditions.
9. *Noncontrolling:* Spiritual purity has no interest in the personal lives of aspirants, or in dress, sex lives, economics, family patterns, lifestyles, or dietary habits.
10. *Free of force or intimidation:* There is no brainwashing, adulation of leaders, training rituals, indoctrinations, or intrusions into private life.
11. *Nonbinding:* There are no regulations, laws, edicts, contracts, or pledges.
12. *Freedom:* Participants are free to come and go without persuasion, coercion, intimidation, or consequences. There is no hierarchy; instead, there is voluntary fulfillment of practical necessities and duties.
13. *Commonality:* Recognition is a consequence of what one has become rather than a result of ascribed titles, adjectives, or trappings.
14. *Inspirational:* Truth eschews and avoids glamorization, seduction, and theatrics.
15. *Nonmaterialistic:* Truth is devoid of need for worldly wealth, prestige, pomp, or edifices.
16. *Self-fulfilling:* Truth is already total and complete and has no need to proselytize or gain adherents, followers, or “sign up members.”
17. *Detached:* There is noninvolvement in world affairs.
18. *Benign:* Truth is identifiable along a progressive gradient. It has no “opposite” and therefore no “enemies” to castigate or oppose.
19. *Nonintentional:* Truth does not intervene or have an agenda to propose, inflict, or promulgate.
20. *Nondualistic:* All transpires by virtue of intrinsic (karmic) propensity within the field, by which potentiality manifests as actuality rather than

by cause and effect.

21. *Tranquility and peace:* There are no “issues” or partialities. There is no desire to change others or impose on society. The effect of higher energies is innate and not dependent on propagation or effort. God does not need help any more than gravity needs the “help” of an apple’s falling off the tree.

22. *Equality:* This is expressed in reverence for all life in all its expressions and merely avoids that which is deleterious rather than opposing it.

23. *Nontemporality:* Life is realized to be eternal and physicality to be a temporality. Life is not subject to death.

24. *Beyond proof:* That which is “provable” is linear, limited, and a product of intellectualization and mentation. Reality needs no agreement. Reality is not an acquisition but instead is a purely spontaneous, subjective realization when the positionalities of the dualistic ego are surrendered.

25. *Mystical:* The origination of truth is a spontaneous effulgence, radiance, and illumination, which is the Revelation that replaces the illusion of a separate individual self, the ego, and its mentation.

26. *Ineffable:* Not capable of definition. Radical subjectivity is experiential. It is a condition that replaces the former ego-centered condition. With this event, context replaces content, devoid of temporality and beyond time. Reality does not exist in time, of it, beyond it, or outside of it, and it has no relationship to that which is an artifice of mentation. It is therefore beyond all nouns, adjectives, or verbs, transitive or intransitive.

27. *Simplistic:* One sees the intrinsic beauty and perfection of all that exists beyond appearance and form.

28. *Affirmative:* Truth is beyond opinion or provability. Confirmation is purely by its subjective awareness; however, it is identifiable by consciousness-calibration techniques.

29. *Nonoperative:* Truth does not “do” anything or “cause” anything; it is everything.
30. *Invitational:* As contrasted with promotional or persuasive.
31. *Nonpredictive:* Because Reality is nonlinear, it cannot be localized or encoded in restriction of form, such as secret messages, codes, numbers, and inscriptions, or hidden in runes, stones, the dimensions of the pyramid, DNA, or the nostril hairs of the camel. Truth has no secrets. The Reality of God is omnipresent and beyond codification or exclusivity. Codes are indicative of human imagination and not the capriciousness of Divinity.
32. *Nonsentimental:* Emotionality is based on perception. Compassion results from the discernment of truth.
33. *Nonauthoritarian:* There are no rules or dictates to be followed.
34. *Nonegoistic:* Teachers are respected but reject personal adulation or specialness.
35. *Educational:* Provides information in a variety of formats and ensures availability.
36. *Self-supporting:* Neither mercenary nor materialistic.
37. *Freestanding:* Complete without dependence on external or historical authorities.
38. *Natural:* Devoid of induced, altered status of consciousness or manipulations of energies by artificial exercises, postures, breathing, or dietary rituals (that is, nonreliance on form or physicality; no invoking of entities or “others”).
39. *Complete:* Devoid of exploitation or gain.
40. *Nonviolent:* Not coercive, benign, nonthreatening.

Spiritual truth is universal. The same essential truth has been taught by the enlightened mystics, saints, sages, and avatars who have appeared throughout history, in different religions and cultures, separated by different sides of the globe and across many centuries. No person or religion or

group is the sole possessor or purveyor of truth. A truth is true at all times in all places, independent of cultures, customs, opinions, personalities, or circumstances.

A true teacher claims no specialness but rather points the seeker to realize the same truth from within. The Self of the student is said to be the same Self of the teacher, whose state of Self-realization serves to activate the student's own inner awakening. True teachers humbly acknowledge that divine states are a gift of Grace and therefore do not offer spiritual teachings for a price beyond covering expenses required for dissemination.

Integrous teachers and organizations are not interested in controlling the personal lives of students, promotionalism, gaining followers, or entertaining people with theatrical presentations. Their integrity requires them to share the gift of Realization they were given, with the unique capacities bestowed them, but they have no attachment to the response; what people do with it is up to them. People are free to come and go as they wish.

Notable is that pure spirituality has no requirements, obligations, dependencies, attachments, or other evidence of specialness, nor the imposition of control, such as oaths, financial pledges, or signing up members for classes or "trainings." Commitment is to the core of truth itself, not to the person of the teacher, and pure spirituality is free of seduction by proselytization or secrecies. All that is necessary are curiosity and an attraction to truth, which is complete, total, and self-sufficient.

The teachers, teachings, or groups found attractive or meaningful depend on the karmic propensities and evolution of the seeker at any given time. Different teachers and teachings will appeal to different seekers and be appropriate for different life tasks. What is best for one person or situation may not be best for another. Just because a teaching calibrates at 600 or higher does not mean it is the most appropriate or helpful; what matters is that a teaching or teacher calibrates over 200, the level of integrity.

SPIRITUAL EDUCATION

Fortunate is the seeker who has not been led away from the straight and narrow path of spiritual truth by diversions and popularized attractions. People spend lifetimes searching for authentic teachings and become

sidetracked by the seduction of attractive, glamorized aberrations away from truth. These turn out to be fictional or romanticized fantasies that attract the naïve person's inner child. Spiritual fairy tales abound and impress the credulous, for whom anything labeled "spiritual" is imbued with a magical glamour. To go through that stage is routine during initial, uncritical enthusiasm and exploration.

The primary problem initially is the lack of awareness of the difference between the truly spiritual reality and the astral, paranormal, or supernatural domains. To the naïve, these latter alternatives seem amazing and impressive. A "right-on" psychic reading is indeed impressive to a novice. The majority of popular best-selling supposedly spiritual books are actually fictional, and their average level of truth is at calibration level 190, as are slick-appearing "spiritual" magazines that glamorize fallacious fantasies of "other dimensions," and so on. The paradox is that the appeal is to the naïve seeker who has not yet mastered *this dimension*, much less other fanciful ones.

Mystical "powers" that are genuine are not exhibited, much less promoted or sold for a price. Imitations of the real are a diversion that have sidetracked and deceived many naïve spiritual students and even branches of major religions (Tantric sex and so forth). Artificial means are ego inflating, as is denoted by the mere fact that one is attracted to them by their specialness and the glamour of the unique and unusual. Even when cultivated by training, such phenomena are merely acquired skills that have been sought for their own sake and reflect spiritual vanity, as evidenced by display and promotion.

While the gifts of God can be imitated, the forgery is not the genuine. This can be ascertained by consciousness calibration. The genuine *siddhis* (for example, clairvoyance, clairaudience, psychometry, telepathy, and the like) start to emerge at calibration level 540 and become predominant in the range of level 570. The promoted imitations calibrate from 155 to the lower 400s. Notable also is that no avatar or great teacher has ever recommended the seeking of the supernatural, as it arises of itself according to Divine Will.

Miraculous healings and other phenomena emerge spontaneously and nonvolitionally in the fields of 540-plus. It is important to note that there is no "healer" or "doer" of such miracles; they emerge spontaneously from the impersonal field as a consequence of karmic propensities and local

conditions. Imitations of the miraculous are easy to spot, as they put emphasis on the personhood of the so-called healer.

The innocent child within the seeker gets easily glamorized by imitations of the real. It is wise to beware of linear methods that promise access to nonlinear states, such as artificially induced altered states of consciousness, special garments, strange diets, and other stringent practices; energy-manipulation techniques; programs and workshops for instant enlightenment or psychic powers (usually for a price); holding strange poses for long periods of time; blood and other body cleansers, exotic purges, or breathing exercises; and so on. Altered states are not the same as divine states. Alpha-wave training, for example, is therapeutic but not a spiritual state.

There are astral realms and universes without number, each with its own teachers, masters, spiritual hierarchy, and belief systems. Many are quite intriguing. The unwary can be easily entrapped by these fascinating and esoteric doctrines; however, the seeker of Enlightenment will remember that the ultimate state is not reachable via the levels of form. All truth is found within and is available by ordinary means, without needing to be accessed through a healer, medium, or psychic; numerology; or a channeled entity.

SELF-REALIZATION AND ENLIGHTENMENT OF THE MYSTIC

The truly great teachers and teachings effulge from states of consciousness at 600 and higher. In religious history, the mystic has been both revered and persecuted. The mystic's authority stems from the Presence, the Divine "I" of the Self. This has been viewed as sacrilege by authoritarian religions whose beliefs are limited to a transcendent God only; mystics have thus been tried as heretics, imprisoned, excommunicated, burned at the stake, beheaded, or even crucified by religious authorities. Most mystics retire from society. Some, by virtue of great effort, return to the world but are silent about their inner state. A few mystics are given the capacity to write and teach about the rare state that lies beyond the dualities of the ego and its identification with form.

The state of the mystic is not an “achievement.” It is not even a person, though we commonly refer to the mystic as a person. It is a state of consciousness beyond personhood, for in that state, there is no longer a “me.” The mystic seldom uses first-person pronouns and then only to assist others who cannot grasp languaging that lacks personal pronouns. The average person says, “It was raining on me yesterday.” The mystic says, “It was raining yesterday.”

There is a detachment, because one is describing phenomena from the viewpoint of the witness. The witness observes and then reports back the observations without making judgments or evaluations of what is observed. By analogy, the space in a room has no opinion about where the furniture goes or what occurs within it. The witness silently observes all things within a state of stillness and peace.

In that state, walking through the woods, one is aware that the trees are aware. All life is shimmering forth, worshipful of the presence of Divinity and very conscious and aware of it. The universe is conscious. The tree is vibrantly aware that it is in the presence of Divinity. Because of its nature, because of the source of its creation, which is the same source as one’s own creation, the tree knows its own, for life reverences life.

Technically, this state begins at level 600, a state of infinite Peace. In Sanskrit, it is called *Satchitananda*. The preceding states are those of Love, Joy, and Ecstasy. When one lets go of any attachment to those states, which are exquisite, there is a state of infinite, timeless peace, illumination, stillness, and completion. Peace (cal. 600) is a state of revelation, all-inclusive and totally intrinsic, as it stems from within. It is motionless as the essence of Divinity unfolding an all-encompassing emergence and effluence. It is also silent and wordless. Transfigured, the mystic realizes that this stillness of Peace is one’s true identity, which is nonlinear and harmonious with all life. It has no location, for it is totality. Unifying beyond description, there is no “me” that is separate from “you,” and separateness disappears in the Revelation of the Radiance of Oneness.

What the world calls “Enlightenment,” then, is a state in which the former personal identity and all that had been believed about it have been erased, removed, transcended, and dissolved. The particular has been replaced by the universal, qualities have been replaced by essence, the linear has been replaced by the nonlinear, and the discrete has been replaced by the unlimited. Time has become Allness and Foreverness. Intention has

been replaced by spontaneity, and the limiting perception of duality has been removed as the Radiance of Oneness illuminates the Reality and the Truth of nonduality. The essence of Divinity stands forth in its Self-revelation. Mentation has ceased, and in the Silence, the Knowingness of Omniscience radiates forth unasked. Emotion has been replaced by Peace.

The ordinary mind is the thinking mind, and it thinks in perceptions, judgments, and definitions. It has pronouns, *my* and *mine*, part and parcel of its dualistic standpoint of separateness. Religious education involves the thinking mind with its learning and mastery of information. The information then becomes integrated, and a person can spend a whole lifetime studying religious history and theology. In the mystic state, the understanding comes about in a totally different, nonlinear way. It does not come about as a result of reason. Rather, the understanding is an effulgence, a revelation that requires no thinkingness at all and not even any religious knowledge.

The Mystical Experience

Previous books, *I: Reality and Subjectivity* and *The Eye of the I: From Which Nothing Is Hidden*, describe the unusual states of consciousness experienced in this lifetime. Certain occurrences are noted here because they exhibit characteristics of the mystic. One major event for me was an experience in a snowbank as a teenager. As a child, I was quite religious, but the religion had nothing to do with the mystical phenomena I experienced. One can memorize all the spiritual literature in the world, and when the mystical experience occurs, it has nothing at all to do with anything ever learned in a lifetime of study.

It occurred in a blizzard in northern Wisconsin when I was caught far away from home during my 17-mile bicycle route to deliver newspapers. It became terribly windy and cold, and huge snowbanks were piled up high about ten feet on each side of the highway. To get out of the wind, I crushed my way into the snowbank and quickly dug out a little cave. I had plenty of physical energy and was not near death, but I wanted a spell of relief from the windchill. I climbed to the side of this little cave and tried to relax.

Then out of nowhere came a profound, Infinite Radiance of Love beyond all imagination, beyond human love, timeless and eternal, no beginning and

no end. It was closer to me than my own self—closer to what I had ever thought of myself or my personal identity as myself. That Infinite Love was the core of who I was and had always been. It was an eternal Foreverness.

In that state, you realize that what you are is Eternal, Infinite Love. The Reality of that which you are is not different from Infinite, absolutely Perfect Love, with no beginning and no end. That is the Revelation of the Truth of your own existence. That is the truth of everyone's existence. That which you are is Infinite Love, which has existed forever and has no beginning and no end. All that is needed right now is for you to realize that!

The state occurred spontaneously, without thought, with no pronouns, with no warning. In today's world, people read this and then start looking for a snowbank to experience it, as if the place "caused" it to happen. Or they make a "holy" snowbank where it occurred. (The snowbank eventually melted, thankfully, so no one can put a holy placard in front of it!) It was a very profound realization, beyond all learning, having nothing to do with religion or theology. There is no connection between the linear realm of religion and the nonlinear realm of the mystic. One involves thinking, and the other is beyond it.

The mystic state is that of surrendering to the Self, to the capacity of Divinity within to reveal Itself. And it reveals Itself when it is karmically propitious to do so, not necessarily when you want it to happen. It can happen at very inconvenient times. You may find yourself completely incapacitated, sitting there in a state of bliss on a rock, unable to get up, move, or leave. The police may come and cart you off to a hospital, but in that state you have no say in the matter.

The mystic who has realized the Self and then stays in the world to serve a teaching function is referred to as a sage. Self-realization, on the Map of Consciousness, encompasses the levels 700 and up, with Ramana Maharshi and Nisagardatta Maharaj as examples of the sage. In that state, one sees the world in its essence.

The sage tells you, "The world you see does not exist." This statement confounds the ordinary mind, which assumes that its perceptions of the world are exactly the way the world is. But the sage sees beyond perception, which is based on the illusion of separateness, and instead witnesses the unity of all phenomena. The expressions of the rain may look like separate raindrops; however, the rain is one.

On the level of ordinary dualistic perception, there needs to be a “this” causing a “that.” There is always a victim and perpetrator. What would politics be without a victim and perpetrator? The life stories of most people turn on the drama of “they did this to me.” There is always an oppressor causing harm to the innocent one. In contrast, the mystic sees the unity and the truth beyond causation, beyond perception, which is *emergence*. Emergence means there is no conflict between evolution and creation, because creation expresses itself as evolution. The Infinite Field, out of which all phenomenal existence arises, is the field of consciousness itself, which is inherently compassionate and just, for “Love is the Ultimate Law of the Universe” (statement calibrates at 750). The field and the phenomena are one dynamic whole, simultaneously creation and evolution. The field of consciousness, in other terminology, is called the Buddha-nature.

The field, the Buddha-nature, the state of Infinite Love, is always present, awaiting your realization. It is always complete. It does not go from incomplete to complete. It is complete right from the beginning. When I lay in the snowbank, the state was complete, instantly once and for all. It did not start, get louder and louder, and creep up my legs. Suddenly, out of nowhere, I was in a totally different realm and it was beatific. The only reason I left that state was to relieve my father’s agony. He came looking for me in our old Model A Ford, tracing my paper route. I was in this state of bliss, and the next thing I knew my father was shaking my ankle: “Dave, Dave!” I could see he would have been grief-stricken if I had not breathed again. He might have blamed himself for my death. So, out of love for him, I breathed and reowned the body. The only alternative to that state of Infinite Love, then, was another form of love, personal love, and placing it in front of Divine Love.

The inner state of the mystic ultimately cannot be described. It transfigures all life like a Light has come on that illuminates all existence, and the Radiance makes it difficult to function. One learns how to live with it in a seminormal fashion. With concentration, one can fool most of the people most of the time—looking at them respectfully and saying, “Oh yes. Uh-huh. That’s right. Yeah. Mm-hmm.” Most people never know what they are in the presence of, just as they are unaware of their own inner Self.

In contradistinction to the intellectual approach in religious education, what we are describing here is the inner path. It arises from within. A religious education can set the stage for it, but it does not cause it. One can

study theology day in and day out, and that study will not necessarily precipitate an inner spiritual realization. However, if there is an interest in religion, plus a certain motivation, the inner path becomes activated. The great saints of Christianity demonstrate that scriptural study, worship, and the devotion to religion can end up as a mystical inner awareness. Suddenly the words dissolve in the Realization of the inner Truth. They call it *Unio mystica*, the mystical union of self and Divinity, a state of Divine Love.

DIVINE STATES

This radical subjectivity may reveal itself as *Agape*, which is the lovingness for all existence. Before you get to Agape, however, there is the state of Unconditional Love at 540. It shows itself as a lovingness for nature, for all people, a sensitivity to the beauty of everything that exists, and a lovingness for all creatures in the animal kingdom. You love one animal just as easily as another. It is a lovingness for all life and all its expressions. God is the source of all that is, without exception (calibrates as "true"). Everything and everyone are a creation of God. Nothing exists that is not a creation of God. As consciousness evolves, Divine States are calibrated as follows:

God	Infinity
The Creator	Infinity
Divinity	Infinity
Archangel	50,000+
"I" as Essence of Creation	1,250
"I" of Ultimate Reality	1,000+
Christ, Buddhahood, Krishna, Brahman	1,000+
Avatar	985
Allness	855
God (Self) as Logos	850

Void	850
Nothingness	850
Oneness	850
Omniscience	850
Omnipresence	850
Omnipotence	850
Reality as Consciousness	850
Reality as Awareness	850
Self as Beyond Existence or Nonexistence	840
Teacher of Enlightenment	800
Arhat	800
“I”/Self-Divinity as Allness (Beatific Vision)	750
Sage—Self as God Manifest	700
Self as Existence	680
“I Am”	650
Enlightenment	600
Reality as Witness/Observer	600
Sainthood	575

Reading of such states naturally ignites an interest in experiencing them. The Map of Consciousness may be viewed as a map of the journey to that ultimate human destiny, which is, finally, an inner path. Concepts and teachings that calibrate below 600 are comprehensible to the majority of people, and the teachings in the calibration range of the 500s (Love) have a major influence. Although the perfection of Love to the level of Unconditional Love at calibration 540 is reached by only 0.4 percent of today’s overall world population, it is nonetheless comprehended as a real, experiential possibility, and exceptional individuals who continue to evolve

in consciousness to the high 500s are termed “saints,” thereby serving as models for humanity as a practical goal. The spiritual ecstasy of the very high 500s is also recorded (for example, documented experiences of Ramakrishna, the Baal Shem Tov, St. Francis of Assisi, and others) and thereby given credence and acceptance as a possible reality for those who are exceptionally motivated or gifted.

At consciousness level 500, there is a major shift of paradigm. Mentation gives way to intuition, linear causality to nonlinear synchronicity, and external effort to subjective realization. From consciousness level 600 and up, the spiritual reality is described as ineffable or mystical. Its nondual quality (that is, “no mind,” or “Mind”) makes such a condition difficult to language or conceptualize and therefore is seemingly limited as an actual experiential possibility. Advanced students are familiar with the writings of the great sages whose work is characterized by the Sanskrit terms *Advaita* and *Vedanta*, about which there is considerable information available through the writings of recent well-known teachers, such as Ramana Maharshi or Nisargadatta Maharaj. On a similar level are the teachings of great, well-known mystics of all religions, such as the Sufis, the Kabbalists, or the Zohar. Of major importance, and also well known, are the teachings of the Buddha, the Hindu sages, and the Zen adepts. Credence as to the actuality and reality of Enlightenment is supported by the rather extensive literature about such states by well-known scholars, such as William James, and later scholars of the Zen tradition, such as D. T. Suzuki and Alan Watts.

The difficulty in describing or explaining such states is simply that the consciousness level of the intellect is limited to the 400s and includes the presumption of cause and effect. Though the descriptions are linear, the states themselves are nonlinear and thus can be alluded to but not accurately described in familiar language. Despite the limitation of accurate depiction, the reality of such states is universally recognized, and most recently, we have confirmed the Reality of enlightened states with consciousness calibration research. Though statistically rare, such advanced states are inspirational and give recognition to the potential of human consciousness to evolve.

The fact that the enlightened condition is not comprehensible, explicable, or possible of “acquisition” by the mind/intellect dismays spiritual seekers; thus, such states may seem unreachable and therefore not practical as a goal. On the contrary, in actuality, advanced states are powerfully

experiential because the Reality that they confirm and reflect is already a fact consequent to the very obvious actuality that you already *exist*. Thus, every spiritual student already has met the first requirement, and it is only necessary to add motivation and commitment. Thus, the only requirements are, first, to exist, then to have heard of Enlightenment, and then to seek it as a realizable goal. What makes it seem difficult is the dearth of simple information and clarification, for experientially the way is innately simple, although at times seemingly arduous. This book contains information that clarifies the essential steps.

Another reason that reaching the state of Enlightenment seems impractical is because the mind conceptualizes in terms of cause and effect, and students conceive of themselves as being driven (that is, implying inner willpower and so forth) instead of the reality that they are actually being attracted by their future destiny, like an iron filing to the magnet.

Comfort and confidence can be derived from a verifiable reality that the rare individuals who are actually attracted to Enlightenment as a life goal are so because that is already their destiny (calibrates as true). For the same reason, only future golfers would be taking golf lessons.

Q&A

Q: Where does one begin the search for spiritual truth, Self-realization, and Enlightenment?

A: It is simple. Begin with who and what you are. All truth is found within. Use verified teachings as a guide.

Q: How does the inner path differ from traditional religious observance?

A: The emphasis is on the inner experiential subjective realization and internal validation of spiritual truth. In contrast, religions often require memorizing ecclesiastical doctrines, learning about their historical or mythological origins and sources, along with the citation of authority, precedent, and illustrious figures and contributors. There tend to be various

regulations, such as those regarding lifestyle, dress, and hairstyles, as well as rules of conduct pertaining to marriage, procreation, and social and sexual activities, based on ecclesiastical doctrine, correlated with specified ethnic or tribal cultures limited in time and geography. In addition, there are explicit or implied requirements, such as attendance, membership, and group commitments. These often result in social/group inclusions and exclusions (for example, believers versus nonbelievers). Within the domain of religion, it is the mystics who calibrate the highest, by virtue of their direct, inner realization of Truth.

Q: What personality characteristics are favorable?

A: Characteristically, devotees tend to be introspective, thoughtful, reflective, curious, responsible, and attentive. There is usually an aversion to violence, cruelty, nonintegrity, and the fanfare and drama of glamour or vulgarity. There are the attraction to learning for its own sake and the pleasure of discovery of basic premises, and a capacity for rigorous self-honesty.

Q: What about daily life?

A: Spiritual devotion is a continuous inner lifestyle that incorporates constant watchful awareness. The process is self-rewarding and, paradoxically, this results in greater benefit and enjoyment of formal religious participation or practices as well. The reflections of truth are everywhere to be seen and recognized in multitudinous expressions. By internal observation, you develop an inner wisdom that facilitates compassion and spiritual comprehension rather than an “ought to” discipline. With inner awareness, religious guilt and preoccupation with sin diminish, and instead, you choose positive options, rather than being controlled by negative programs resulting in shame, fear, and guilt. (It is well to note that the level of Guilt is at the bottom of the Map, while Joy is at the top.) Fulfillment of potential is rewarding and gratifying, which in turn progressively reinforces motivation. Self-honesty brings greater inner freedom as well as adaptational expertise and flexibility. It is not necessary to withdraw from the world but instead to recontextualize it. Spiritual

evolution results in greater capability due to the advancement of consciousness that ensues. It is a matter of motivation. It is not necessary to go into monastic retreat, although there may be such periods that are beneficial.

Q: Inner spiritual work seems to require discipline and endeavor.

A: These requirements are activated by intention. Inner work becomes powered by an unexpected momentum as each positive step increases the likelihood and ease of many more, like rolling a snowball downhill. To forgive one person makes it easier and more likely to forgive another and another.

Q: How do you transcend the ego?

A: You begin by letting go of wanting to control aversions and attractions. You let go of all wantingness. In this way, you eventually will transcend the experiencer, which is the core of the ego. Everything is happening spontaneously by virtue of the field of infinite power, that is Divinity, but you will see that within one ten-thousandth of a second, the ego jumps in and claims to be the author of experience. To transcend that one ten-thousandth of a second is what happens when you finally transcend the limitations and identification with a personal ego. Then you'll see that nothing happens in linear, causal sequence. Nothing causes anything; everything arises spontaneously as potentiality becomes actuality by virtue of the power of the field. There is no "this" causing a "that." That is merely the ego, the perceiver's, projection.

You become the witness to life's emergence in each moment. You are not the cause. You are not the doer. You are not the perpetrator. You are not the victim. You drop all the concepts. You are not any of those things. It's easy to become conscious that you are the witness of phenomena, the witness. From that state, it is easy to move into the realms of Light, Love, and the Radiance of the Self, in which everything is happening spontaneously. These are the states of illumination. All that exists shines forth as the Radiance of Divinity. At that point, the mind falls silent in awe.

Q: You say that few people ever transcend the level of Reason, and that the mind is the greatest block to Enlightenment. What do you recommend as a way to get beyond it?

A: The good news is that the mind is already 99 percent silent. If 99 percent of the mind weren't silent, you wouldn't even know what you are thinking. It's because of the silence of the forest that you can hear the birdsong. The forest is 99 percent silent and 1 percent birdie! It's only because you listen to the 1 percent that the forest seems noisy. You're hypnotized by the 1 percent. It's a hypnotic trance with the *content* of mind, so what you do is shift to the *context* of silence out of which the content emerges. Ego identifies with content. Spirit is context, which is silence.

The mind is like a giant football stadium where everyone has gone home and you're the only one in the entire stadium. Over in the corner, there's a small radio playing, and you get focused on that radio, and you say, "This is a noisy stadium." You think your mind is noisy, because you're focused on the 1 percent, which you think of as "me." It isn't the mind that's an obstruction to Enlightenment; it's your *identification* with the working of the mind as "me." You think, *That's who I am*. That 1 percent has various devices to keep you hypnotized. It likes to politicize, moralize, analyze, romanticize, criticize, idealize, emotionalize, dramatize, hypothesize, theologize, fantasize, catastrophize, and so on. That's all the content of mind. The silence is the context. The relationship between content and context is what spiritual work is all about. In meditative or contemplative style, you constantly surrender all content, as it arises. We surrender to God; we do so in the interest of context.

Q: Beyond the states of Enlightenment and Self-realization, you have described the state of "Nothingness," classically called the "Void." Is there any preparation?

A: Misinterpretations of the teachings of the Buddha misidentify the meaning of "Void" and identify the Nothingness/Void as the ultimate state, which it decidedly is not, as determined by both consciousness-calibration research and subjective experience.

In traditional spiritual languaging, each of these advanced levels is "guarded" by the "dragons" of a duality. This is especially true at level 850,

where the presenting limitation to be transcended is the conundrum of the seeming opposites/alternatives of whether the ultimate Reality is Allness versus Nothingness, or is Existence versus Nonexistence.

The Void of Nothingness calibrates at 850 and is the end point of the pathway of negation that denies the reality of every*thing* or any*thing* (that is, the linear form or "thingness" as attachment). The error that follows is the presumption that the transcendence of all form is the sole condition of Buddhahood. This is an easy mistake to make, because experientially, the condition of the Void is enormously impressive. As it unfolds, it is ineffable, infinite, timeless, One, all-encompassing, still, silent, unmoving, and strangely inclusive of the "awareness of nonawareness" that precludes even beingness or existence. This state is definitely and experientially, without question, beyond duality. There is neither subject nor object; there is nothing left to surrender and no one left to surrender; thus, it indeed seems to be the ultimate state itself. Another difficulty at that level is that there are no teachers with whom to consult, share, or reflect confirmation, much less instruction, for the state is indeed wondrous, and the need for such a direction would not seem to be necessary or present itself for confirmation.

If the state of Void (Nothingness) were the ultimate reality, it would be a permanent condition, and there would be no entity to report it. However, it is not, and therefore, sooner or later, one leaves the Void and returns to conscious existence. Next occurs the subjective experiential phenomenon of suddenly emerging into Existence from the oblivion of the Void. (In this lifetime, the occurrence for me was at age three, as described in the "About the Author" section. Suddenly, out of Nothingness and nonawareness, there was the shock of not only Existence but also the discovery of physicality and that a body accompanied the return from Nothingness to Beingness. Thus, in this lifetime, the dilemma at calibration level 850 was initially presented strongly in early life, and it recurred later, at which time it was rejected and transcended. It took 38 years to resolve.)

The Knowingness needed to transcend this level is that Divine Love is also nonlinear and without subject, object, form, conditionality, or location. The limitation (incompleteness) of the Void is reached as a consequence of intense dedication to the pathway of negation; however, missing is the realization that Love is a primary quality of Divinity and is also nonlinear, and that spiritual love is not an attachment. The error of the pathway of

negation is to misidentify and refuse Love because, in its general, ordinary human experience, it is a limitation and an attachment (between a “me” and a “you” or an “it”).

In contrast, Divine Love is predominant, powerful, and overwhelming, and is the primary quality or essence of the Presence. It is profound and unconditional, with no subject or object. It is not an emotionality but a condition or a state that is liberating rather than limiting. The Void (cal. 850) is comparable to infinite, empty, conscious space. In contrast, the Presence of Divinity is like the heart of the sun. There is no mistaking it, for the Love is realized as the very core and Source of one’s primary Self.

Q: What is the final step?

A: Eventually, by surrendering every state to God, you enter a space beyond all previous spaces. As each state comes on, be willing to experience an even greater dimension. There is a state beyond all the prior states. A state of pure austerity. I have spoken of it as the High Pass, and detail it here because readers of this book will confront these states. When you have surrendered everything to God through meditation and contemplation, and let go of all attachments and aversions, you reach a very High Pass where there is no one. In the High Pass, you’ve let go of the attachment to the details of life, money and power, prestige, and excitement and thrills. There is nothing left except your own life. You’ve let go of everything this world cherishes, surrendered it all to God. Now, what do you have left to surrender to God? Your very life. In that moment, you realize, *I have nothing left. I surrender my life to Thee, O Lord*.

With that, there is a terrible fear of dying. When you experience the agony of dying, you know you’re in the right place. This is the agony that you agreed to go through. That which you have believed you were, throughout all these lifetimes, all the way back to eternity, practically down to the level of the bacteria, needs to be surrendered. All through the evolution of consciousness, that which you believed to be the very core of your existence, you are now asked to surrender.

The fear of nonexistence comes up again. And then comes the Knowingness that it’s safe to lay down your life to God, because you will have the inner knowingness, “All fear is illusion. Walk straight ahead no

matter what.” That was the Knowingness that came from many lifetimes ago. That Knowingness has to come through with an absolute certainty from having heard it from that which has walked through the pass. That is why I am telling you this right now. “All fear is illusion.” You lay down your life and surrender it to God. Then, the Splendor of Divinity shines forth as All That Exists now or forevermore. That is the final doorway to the Unknowingness and Allness of Divinity. You thereby have owned your own divinity.

You have no control over your life from that point on. You serve God by serving your fellows and all life. By loving and serving others, you serve God, and they are not different from God, for God is in everything.

Q: What is the benefit of learning teachings that seem incomprehensible at the time?

A: They only seem obscure to the intellect. They plant the seed, and the aspirant’s spiritual aura incorporates the transmitted energy field of the teacher’s aura. Certain information is transformational in itself. Exposure to high truth initiates a yearning in the psyche. The Buddha made that observation when he said that once a person has heard of enlightened truth, they will never be satisfied with anything less, even though it takes innumerable lifetimes to attain it.

It is very important to understand that any devoted spiritual student can suddenly be at an extremely high level with no advance warning. Thus, all students should be instructed ahead of time as to how to handle very advanced states of consciousness. It is not just a catchy phrase that says that heaven and hell are only one-tenth of an inch apart. You can, in fact, go from the very depths of hell to the most extremely advanced states.

One reason for the seemingly endless delays on the way to Enlightenment is doubt, which should be surrendered as a resistance. It is important to know that it is actually extremely rare for a human to be committed to spiritual truth to the degree of seriously seeking Enlightenment, and those who do make the commitment do so because they are actually *destined* for Enlightenment.

At this time, spiritual evolution is proceeding at an exhilarating pace, and spiritual information never before available is now readily accessible. The

progress of a spiritual student of today is already accelerated and advantaged by access to spiritual information that in past times was limited to the very select few.

Spiritual progress does not follow in convenient, definable, progressive steps, as the Map of Consciousness might seem to imply with its progressive levels. The path is not linear. Unexpectedly, great leaps may very well occur at any time, and all students should have the advantage of knowing the necessary information at certain points along the way. The knowledge that is needed at the "end" is essential right from the "beginning."

To know what it is necessary to know in order to reach Divine States accelerates progress; otherwise, there is an unconscious resistance of fear due to ignorance. This fear is overcome by the acquisition of the necessary understanding; therefore, there is nothing left to fear, and all fear is an illusion—a Knowingness that is also required at very advanced states. Any student who is serious about spiritual alignment and devotion to God, to Love, to Truth, to fellow humanity, or to the alleviation of human suffering or suffering in all sentient beings is already very far advanced.

Consistent application of any spiritual principle can unexpectedly result in a very major and sudden leap to unanticipated levels. At that point, memory may not even be available, and instead, the Knowingness of Spiritual Truth presents itself silently. Spiritual students should accept the reality that they are *already gifted*. A serious reader of a book such as this could hardly be otherwise. Divinity knows its own; therefore, to accept that truth is to already feel joy. To not experience joy by understanding this means that it is being resisted. This awareness is reinforced by understanding that, contrary to the dualistic Newtonian paradigm of reality, we are not just the consequence of the past. On the contrary, our present position is due to the attraction of potentiality, because both the past and the future are illusions. Therefore, commitment to Enlightenment now becomes like a magnet pulling us toward it, and the rate of evolution is up to the individual's willingness to surrender resistances.

Enlightenment is not a condition to be obtained; it is merely a certainty to be surrendered to, for the Self is already one's Reality. It is the Self that is attracting one to spiritual information.

CHAPTER NINE

GUIDANCE FOR SPIRITUAL SEEKERS

To seek Enlightenment is to seek entrainment to the most powerful attractor patterns. Entrainment to a certain energy field on the Map simply means that one is under its influence, similar to a gravitational pull. When the energy field is below 200, the entrainment has a destructive effect. This is clinically observed in the failure of cocaine addicts to recover if they continue to listen to violent rap or heavy-metal music. The entrainment of a negative energy field is possible to escape only through consistent exposure to a higher one, as is said: “Just keep coming back—you’ll get it by osmosis.” Recovering addicts who leave the supportive energy field of their self-help programs rather predictably relapse, for now there is no counterbalance to the downward pull of the negative habits. Their assertion that they can “go it alone” is a notorious symptom of the ego’s arrogance and Pride, calibrating at 175, which is below the power of the energy field required for healing.

Spiritual aspirants, on the other hand, are seeking to align themselves with powerful energy fields that can lift them out of entrenched ego habits. The key is *will*, a constantly repeated act of choice. Here, the chaos-theory principle of sensitive dependence on initial conditions (a slight change, over time, can have a major impact) provides a scientific explanation of the traditional way of spiritual progress. In all spiritual disciplines, the opening wedge predicated for advancing one’s awareness is described as “willingness.” History shows what has been clinically known as well: persistent willingness is the trigger that activates a new attractor field and allows one to begin to leave the old. We may visualize a lesser attractor

field approaching a greater one, at which point the introduction of a third element (such as free will) suddenly creates a crossover (a “saddle pattern”), and the change takes place.

When someone suddenly goes from the influence of a lower attractor field to that of a higher, it is often proclaimed a miracle. The unfortunate verdict of human experience is that few escape the energy fields that gradually come to dominate their behaviors. A currently popular spiritual program designed to facilitate such escape is the Workbook (cal. 600) of *A Course in Miracles*. The purpose of this course of spiritual psychology is to lay the necessary groundwork to precipitate a sudden jump in consciousness through encouraging a total change of perception. In more traditional fashion, prayer and meditation also provide points of departure to rise from the influence of a lower energy field into a higher.

In Eastern spiritual disciplines, it is accepted that the devotee alone, unaided by a guru or a teacher, is unlikely to make much progress. Guidance is required. The AA experience is that an addict or alcoholic is unable to recover without the help of a sponsor. In sports, great coaches are sought-after because their influence inspires maximum effort. Devotees can aid their own progress by merely focusing on an advanced teacher and thereby aligning with that teacher’s energy field; in our testing, it was shown repeatedly that holding in mind the image of an advanced spiritual teacher made every subject go strong, irrespective of their personal beliefs.

THE SPIRITUAL DIRECTION

It is helpful to remember that neither Truth nor Enlightenment is something to be found, sought, acquired, gained, or possessed. That which is the Infinite Presence is always present, and its realization occurs of itself when the obstacles to that realization are removed. It is therefore not necessary to study the truth, but only to let go of that which is fallacious.

When the clouds are removed, the sun shines forth. Moving away the clouds does not cause the sun to shine but merely reveals that which was hidden all along. Spiritual work, therefore, is primarily a letting go of the presumably known in favor of the unknown, with the promise of others who have done it that the effort is more than well rewarded at the end. On the

earthly level, gold is not created but merely revealed by chipping away that which obscures it.

One of the main spiritual tools is *intention*, which sets up priorities and hierarchies of values that energize one's efforts. Spiritual work is a commitment and also an exploration. The way has been opened by those who have gone before and set the possibility in consciousness for others to follow. Biologist Rupert Sheldrake has demonstrated the influence of morphogenetic fields (M-fields); that is, when someone advances in a particular area, this success increases the likelihood that the rest of the species can do the same. Just as Roger Bannister broke through the "M-field" of the four-minute mile, so have beings of advanced consciousness left markers for others to follow.

Every advance we make in our awareness benefits unseen multitudes and strengthens the next step for others to follow. Every act of kindness is noticed by the universe and is preserved forever. When seen for what it is, gratitude replaces spiritual ambition. In traditional Buddhism, one seeks Enlightenment for the good of all humankind; all gifts return to their source.

In due time, one's spiritual intention and focus come to replace worldly ambitions and desires. It is as though one is progressively drawn into the Self, as if there were a spiritual gravity acting by attraction. A style of knowingness replaces reason and logic, and intuitive awareness focuses on the essence of life and its activities rather than on goals or the details of form. Perception begins to change, and the beauty of creation literally shines forth from all persons and objects. A simple scene may unexpectedly suddenly become overwhelmingly beautiful, as though revealing itself in three-dimensional Technicolor.

Q&A

Q: You advise, "Live your life like a prayer." That seems different from focusing on certain spiritual activities—is it?

A: By intention, your entire life becomes devotional. You yourself become the prayer. By virtue of that, Divinity is invoked, and then through the heart, through that devotion, through the alignment with Divinity, all

humankind is empowered. There is no value in keeping a scorecard on yourself: *How far have I come? How far do other people think I have come?* The only person you have to answer to is yourself. When you do everything you can to fulfill your potential, knowing you are answerable for who you are and what you have done with that, even your mistakes are sanctified. It is assuring to know that the motivation to seek God is God. It's by the Grace of God that you are even interested in spiritual truth. Nobody seeks God except under the influence of Divinity, because left to their own devices, people would never think of it.

Q: What is spiritual "progress"?

A: The approach to spiritual progress is not one of "getting somewhere," as there is no "where" to get. Instead, authentic spiritual teachings guide you to transcend the ego and shed all illusions so that Truth stands revealed. The work is to surmount and transcend the common human failings inherent in the structure of the human ego. Whatever defects you have are not personal; they are not just yours but in fact are the problem of the human ego itself. The ego itself is not personal. You would like to think, *Oh, me and my progress*, or *Me and my sins*, or *Me and my difficulties*, but what you are talking about is not your personal self. The problem is the ego itself, which you inherited by becoming a human being. The ego is a product of the brain and the function of the brain; details of how this expresses itself differ based on past karma.

Q: You say the ego isn't "bad"—that it's best to treat it as a little "pet," which brings humor into the process. Could you elaborate?

A: *Humor* is one of the most valuable spiritual tools, about which, historically, little has been said. Laughing at the melodrama of the ego puts us way ahead of its game. Comedy arises as a result of the comparison that is made between perception and essence. For example, the comedian says, "What's a New-Ager?" Pause. "Somebody who goes to the store and buys all the Venus flytraps, then wants them to become vegetarians!" We get the absurdity of trying to convince a carnivorous Venus flytrap to become a vegetarian: "You like cucumbers, don't you, sweetheart? Here—try a piece

of tomato!" The joke helps us laugh at the ego's naïveté and immaturity, wanting others to conform to its spiritualized ideals and morality.

Humor is quite different from ridicule or malice, as it is compassionate in accepting human limitations and foibles as being intrinsic. It therefore assists in "wearing the world like a light garment" and illustrates that, in being like the reed that bends in the wind, you survive by being lighthearted, instead of being broken down by rigidity. The capacity to laugh at yourself is essential to positive self-esteem. To respond to everything as though it were highly important is a result of the vanity of the narcissistic core of the ego (for example, being "sensitive" or "offended"). "Don't take yourself so seriously" is wise guidance.

Humor is an expression of freedom and joyfulness, and laughter is biologically healing. While guiltiness and "sackcloth and ashes" penance were emphasized in past centuries, it can be seen that on the Map of Consciousness, they calibrate quite low. God is found at the top of the Map, not at the bottom. Faith, Love, and Joy are the high road; doom and gloom merely lead to sadness and despondency. Self-hatred blinds awareness of the Self as a reflection of Divine Creation.

Q: What about diets, rituals, exercises, breathing techniques, mantras, and symbols?

A: None of these is necessary. It's useful to recognize that religions have their own agendas and limitations. The spiritual pathway to Enlightenment is unique. It is not the same as "practicing a religion." Religions tend to emphasize historical events, their geographical locations, and past cultures with political alliances. Enlightenment happens in the present moment and is outside time, history, or geography, which are therefore irrelevant. Theology is concerned with the consciousness level of the 400s; Enlightenment is concerned with the levels of 600 and over.

Q: What of music, incense, and architectural beauty?

A: These are inspirational and supportive of a spiritual and reverential mood and attitude and help to remove the focus of attention from thought

content. Beauty is uplifting and calibrates in the high 500s, which is akin to perfection.

Q: What is the risk of spiritual knowledge?

A: The downside of spiritual education is the buildup of the vanity of "I know" and the devaluation of people who are "not spiritual." The ego takes personal credit for spiritual comprehension instead of realizing that the capacity for understanding itself is a spiritual gift from God. Gratitude is the antidote for pride. If one acquires information and feels grateful about it, then spiritual pride doesn't gain a strong foothold.

Spiritual pride can work in two directions, either by augmenting vanity or, paradoxically, by your taking the position that you're worse than others. The position of *I am just a worthless worm* is just a vanity in rags instead of robes.

Q: Is there a momentum to spiritual work?

A: Once you cross the critical line of Courage (200), the rest becomes accessible. The more you advance, the more you are likely to further advance; and the more you advance from wanting to advance, the more advanced you get to be! Once you even begin to become interested in spiritual matters, you're already on your way and there's no need to worry. Nobody would be interested in a book like this unless you were destined for its truth, any more than you'd be at diving lessons unless you were planning to go deep-sea diving. The Buddha said that once you've heard of Enlightenment, you'll never be satisfied with anything less. To merely have heard of it already imprints your consciousness.

THE MOST VALUABLE QUALITIES AND ATTITUDES FOR THE SPIRITUAL SEEKER

People often ask, "What are the qualities and attitudes needed to advance in consciousness?"

Start with certainty and a feeling of security instead of self-doubt or timidity. Accept without reservation that you are worthy of the quest, and be resolved to totally surrender to the truth about God. The facts that are to be unreservedly accepted are simple and very powerful. Surrendering to them brings enormous spiritual advancement.

12 Spiritual Facts

1. The living proof of God's love and will for you is the gift of your own existence.
2. There is no need to compare yourself with others regarding "holiness," merit, goodness, deservingness, sinlessness, and so forth. These are all human notions, and God is not limited by human notions.
3. The concept of "the fear of God" is ignorance. God is peace and love and nothing else.
4. The depiction of God as a "judge" is a delusion of the ego that arises as a projection of guilt from the punishments of childhood. Realize that God is not a parent.
5. Christ's teaching was simply to avoid the negativity (calibrated levels below 200), and the goal of his teaching was for his followers to reach Unconditional Love (cal. 540). He knew that once the level of Unconditional Love was reached, the soul's destiny after death was certain and the soul was safe. This is essentially the same conclusion taught by the world's great religions, such as Pure Land Buddhism.
6. Salvation and Enlightenment are somewhat different goals. Salvation requires purification of the ego; Enlightenment requires its total dissolution. The goal of Enlightenment is more demanding and radical.
7. It is not a personal "you" who is seeking Enlightenment but an impersonal quality of consciousness that is the motivator. Spiritual inspiration and dedication carry forth the work.
8. Comfort replaces insecurity when you realize that the most important goal has already been accomplished. That goal is to be on the road of spiritual dedication. Spiritual development is not an accomplishment

but a way of life. It is an orientation that brings its own rewards, and what is important is the direction of your motives.

9. Every step forward benefits everyone. Your spiritual dedication and work is a gift to life and the love of all humankind.
10. There is no timetable or prescribed route to God. Although each person's route is unique, the terrain to be covered is relatively common to all. Details differ based on past karma.
11. Intense prayer augments dedication and inspiration and facilitates progress.
12. The Grace of God is available to all. The strength of the ego can be quite formidable, and without the assistance of the power of higher spiritual beings, it cannot of itself be transcended. Fortunately, the power of the consciousness of every great teacher or avatar who has ever lived still remains. Historically, the "Grace of the Sage" is available to the committed spiritual seeker. To focus on a teacher or their teachings by meditation makes the power and energy of that teacher available to call upon. It is the will of every truly enlightened sage that every student succeed, not just members of a particular group. Just as the individual seeker benefits all humankind, so too does the Enlightenment of the teachers benefit the seeker. There are no requirements or obligations.

14 Spiritual Principles

Evolution on the Map of Consciousness is aided by following certain spiritual principles, which, over time, unravel the ego's perception: *The way I see the world is exactly the way it is*. The "way" of spiritual advancement through consciousness is actually uncomplicated and simple.

1. *Look at life not as a place to acquire gain but as an opportunity for learning*, which abounds even in the smallest of life's details. The primary spiritual quality is really one of overall *attitude*. A spiritual attitude leads one to be friendly, kind, and well-meaning to all life. We find ourselves walking over an ant carefully rather than squashing it, not as a compulsive "must" or a religious rule but out of a greater awareness of the value of all

life. All animals will be discovered to actually be individuals who respond to respect and attention. Even plants are aware of when you love and admire them.

2. *Develop humility*, with the awareness of the limitations of the mind and appearance. You become increasingly aware that life is filtered through perception and that what you witness in the world are primarily attitudes and perceptions rather than self-existent, external realities. Every single "happening" is consequent to countless conditions, unseen and unknowable, as the "cause" of anything is the totality of the universe up to that moment. Only someone with omniscience would be able to ascertain the significance of it, and thus out of humility, you acknowledge your lack of omniscience! "I know" gives way to "I don't know."

3. *Be willing to overlook and forgive*. This willingness allows the serious spiritual student to resign from the self-appointed duties of being the one to judge, correct, control, direct, and change the world, and express opinions about everything. As a serious spiritual student, one is no longer obligated to continue these chores; instead, they are turned over to divine justice. Inasmuch as the mind has no idea of what Reality even is, relinquishing these former duties will be a relief and also bring an end to a lot of guilt. It is therefore quite helpful to give up "causes" and rallies for the oppressed, downtrodden, other victims, and sentimentalities. Each person is merely fulfilling their own destiny; allow them to do so. With detachment, it will be observed that most people enjoy the melodrama of their lives.

4. *Observe people with compassion.* Observation reveals that physical appearance is a great deceiver. Most people look like adults but are not really adults at all. Emotionally, most are still children. The emotions and attitudes that prevail in kindergarten and on the playground continue on into adult life but are hidden in more dignified-sounding terminology. Within most people is a child who is merely imitating being an adult. The "inner child" we hear so much about is actually not inner at all; it is actually quite "outer."

As people grow up, they take on various identifications and copy what they conceive of as adult behaviors and styles; however, it is not the adult

who is doing this but the child. Therefore, what we see in daily life are people acting out the programs and scenarios that they identify with as a child. The young child, as well as most animals, already exhibits curiosity, self-pity, jealousy, envy, competitiveness, temper tantrums, emotional outbursts, resentments, hatreds, rivalries, competition, willfulness, and petulance. Seeking the limelight and admiration, blaming others, disclaiming responsibility, making others wrong, looking for favor, collecting "things," showing off, and more are all attributes of the child.

As we watch the daily activities of most adults, we realize that nothing has really changed. This realization is helpful for compassionate understanding rather than condemnation. Stubbornness and opposition, which are characteristic of the two-year-old, continue to dominate personalities well into old age. Occasionally, people also manage to go from childhood to adolescence in their personality and become endless thrill seekers and challengers of fate; they are preoccupied with the body, muscles, flirtation, popularity, and romantic and sexual conquests. There is a tendency to become cute, coy, seductive, glamorous, heroic, tragic, theatrical, dramatic, and histrionic. Again, this is the child's impression of adolescence being acted out. The inner child is naïve and impressionable, easily programmed, and easily seduced and manipulated.

5. *Cultivate curiosity about and familiarity with the nature of consciousness*. Doing so makes it easier to stop reacting to people internally as well as externally. Human life is very difficult, even in the best of circumstances. Frustrations, delays, lapses of memory, impulses, and stresses of all shapes and forms beset any individual. Demands often exceed capabilities, and life is pressured by time requirements. You will notice that everyone's ego is about the same as that of everyone else.

The mind is inherited and has a brain run by genes and a genetically determined personality "set." Research shows that many of the personality's major characteristics are already present at birth. Few people can actually be different from what they are. It is only the minority who seek self-improvement or spiritual growth. This is because whatever their self-criticisms, most people secretly really believe that their way of being is probably the only correct one. They believe they are fine as they are, and all problems are caused by other people's selfishness, unfairness, and the external world.

6. *Seek to give love rather than to receive it.* Most humans believe that love is something that you get, that it is an emotion, that it has to be deserved, and that the more they give away, the less they will have. The opposite is the truth. Lovingness is an attitude that transforms our experience of the world. We become grateful for what we have instead of prideful. We express our lovingness when we acknowledge others and their contributions to life and to our convenience. Love is not an emotion but a way of being and relating to the world.

7. *Avoid creating "enemies."* People fall into the trap of getting even or making constant remarks "pushing buttons." They create enemies and animosities. These preclude a peaceful life. Nobody needs enemies. They can retaliate in ways unseen and so bring on unfortunate consequences. There is no such thing as winning a conflict; it only results in hatred by the loser. It serves spiritual progress to always accept responsibility for all that befalls you and avoid the trap of being a victim. From a higher view, there are no victims. Nothing in the world of appearances has the power to cause anything.

8. *Choose a benign role and view of life.* Harsh viewpoints are not conducive to spiritual growth. Even if they are "right" or "justified," a spiritual seeker cannot afford them. One has to give up the luxury of revenge or enjoying that "justice has been done" when a supposed murderer is executed. One cannot violate basic spiritual principles without paying a price. The spiritual seeker sees through the illusion and therefore gives up the role of judge and jury. Nobody goes "scot-free," as people indignantly protest. With kinesiology, we can quickly affirm that not one iota is missed by the universe; literally, every hair is counted, every fallen sparrow noted. No kind word goes unnoticed. All is recorded forever in the field of consciousness.

9. *Give up guilt.* Guilt is an attempt to buy salvation, manipulate God, and purchase forgiveness by suffering. These attitudes stem from the misinterpretation of God as a great punisher. We think we will assuage God's righteous wrath by our pain and penance. There is actually only one appropriate "penance" for wrongdoing, and that is change. Instead of condemning the negative, choose the positive.

To make progress and to change oneself takes more effort than feeling guilty, but it is a more appropriate response. We note from the Map of Consciousness that Guilt is way down at the bottom, whereas God is way up at the top. Consequently, wallowing around in guilt at the bottom of the field of consciousness does not get anyone to the top!

Humility means that we see our own lives as the evolution of spiritual consciousness. We learn from mistakes. “It seemed like a good idea at the time” is maybe the most useful of all quotes to revise whatever the past behavior is. Later, of course, in retrospect, it becomes recontextualized, and if we see the error, then wisdom can follow. We are all intrinsically innocent, because that is the nature of consciousness.

Along with giving up guilt, it is also very helpful to give up “sin” as a reality. Error is correctable; sin (that is, ignorance) is a mistake and is forgivable. Most of what people call *sin* is an attachment, an emotionality stemming from the child within. It is actually the child who lies, steals, cheats, calls other people names, and hits other people; therefore, sin is really immaturity and ignorance of the true nature of Reality and the nature of consciousness. As spiritual values replace worldly ones, temptation diminishes and error is less likely to occur.

10. *Let go of resistance* and find the joy of giving 101 percent. Willingness is the keystone to all spiritual progress as well as success in the world. Unpleasantness is due to resistance, and when resistance is let go, it is replaced by feelings of strength, confidence, and joy.

In any endeavor, there is a point of resistance that becomes a block. When this is overcome, the endeavor becomes effortless. Athletes often go through this discovery, as do physical laborers. There is suddenly the release of enormous energy, an emergence into an almost enlightened state in which all is happening of its own. There is a peace, a serenity, and a stillness. The exhausted ballerina or laborer is closer to the discovery of God than they think. The awareness of the presence of God is preceded by surrender. It is often in the pit of despair that the ego lets go, so that all crises can be turned into the opportunity for spiritual discovery.

11. *Realize that “Truth” is dependent on context.* All truth is only so within a certain level of consciousness. For instance, to forgive is commendable, but at a later stage, one sees that there is actually nothing to

forgive. There is no “other” to be forgiven. Everyone’s ego is equally unreal, including one’s own. Perception is not reality.

12. *Practice nonattachment*, which is an attitude of withdrawal of emotional entanglement in worldly affairs. It leads to serenity and peace of mind. It is supported by refusing the emotional seduction of other people’s upsets and problems. It also involves a willingness to allow the world to work out its own problems and destiny. Reactive involvement and intervention in the world can be better left to people who have a different calling.

A “good person” is one thing; Enlightenment is another. You are responsible for the effort and not the result, which is up to God and the universe.

Nonattachment is not the same as indifference or detachment. Misunderstanding it to mean that the development of detachment is required often ends up as flatness or Apathy. In contrast, nonattachment allows full participation in life without trying to control outcomes.

13. *Accept that everything serves a purpose.* Acceptance is the great healer of strife, conflict, and upset. It also corrects major imbalances of perception and precludes the dominance of negative feelings. Humility means that we will not understand all events or occurrences. Acceptance is not passivity but nonpositionality. The development of a spiritual ego can be avoided by the realization that spiritual progress is the result of God’s Grace and not our personal endeavors.

14. *Avoid false gurus*. This cannot be overemphasized. The naïve spiritual initiate is easily swayed by trappings and reputations of spiritual figures and the charisma of those who have many followers. Without the spiritual awareness of advanced states of consciousness, the spiritual seeker has no means of guidance, and popularity clouds judgment.

At this time in human history, not a single guidepost can be relied upon other than the kinesiologic test of the actual calibration of the level of consciousness of a teacher, organization, or teaching. The naïve are impressed by outward piety and claims of supernatural powers, paranormal feats, and fanciful titles and special “spiritual” garments. Serious spiritual students are encouraged to verify each teacher or teaching according to the

calibrated list of “Characteristics of Integrous Teachers and Teachings” in Chapter 8.

Q&A

Q: What is the value of being in the physical presence of the consciousness of the teacher?

A: Within your aura is much that you have learned in this world, most of it nonverbal, which you cannot share. You don’t have enough time to sit down and describe to everybody everything you’ve ever known about life in a linear way. The total of your entire life and all the collective wisdom and experience exists as an energy field. When you share that which you have become with others—simply by being with them—they pick up the energy field of all that knowingness.

That’s how it is that the spiritual teacher transmits the state of Enlightenment via an energy field. The aura of the advanced, realized teacher has within itself the collective wisdom throughout all time. There is no amount of world time in which all of this can be laid out in a linear lecture. You could extract some principles from it, but the principles are only basic ones. Whatever is speaking to you right now is the accumulation of the influence of teachers going back to the Buddha. So the energy field of the Buddha is here, now available (calibrates as true). That which is speaking to you right now is empowered by all the great teachers who have ever lived. Every great teacher who has ever lived leaves the power of that field within the collective consciousness of humankind. That is why humanity progresses. Otherwise, if every generation had to start from scratch, humanity would not be where it is today.

Q: What is due to the teacher?

A: Nothing at all. The listener’s interest is more than sufficient. The only obligation you should accept is the obligation to your own self to institute the wisdoms that were learned and to practice them in order to transcend the ego. Respect the teacher, but save reverence only for God.

Q: How would one characterize or term the teaching and pathway that you represent?

A: It is the way of the mystic and represents “devotional nonduality.”

Q: May we use that term to denote these teachings?

A: Yes, that would be correct. It is the way of radical truth.

Q: Are great leaps in consciousness possible?

A: Great leaps in consciousness result from surrendering yourself to God. This is seen in our society in people who have “hit bottom.” Willfulness/Pride is surrendered and transformation occurs. From the pits of hell, paradoxically, heaven is close by. We see this in so-called conversions, where a convict is transformed into a peaceful, loving, and almost saintly person. Prisoners frequently go through major realizations and become transformed into the opposite of their former selves. These sudden revelations also occur concomitant with near-death experiences. Thus, many levels of consciousness can be suddenly transcended. These are often preceded by long periods of inner agony. A true conversion is corroborated by a major jump in the calibrated level of consciousness.

When spiritually oriented people are exposed to the information provided here, they show a measurable elevation of consciousness. After each lecture on this material, the calibrated consciousness level of the audience generally shows an increase, on average, of between 10 and 40 points for the group as a whole. This may vary individually from a low of four points to as high as hundreds of points. Within the group, there is great variation due to “karmic ripeness.” Given that most people only advance about five points during a lifetime, these numbers are significant.

Q: What is an “advanced” seeker?

A: The more advanced seeker has heard that there is no “out there” or “in here” and thus takes responsibility for all that happens. There is the dawning awareness that all that seems to occur really represents what is

being held in what was previously considered “within.” Thus, the proclivity to project is undone. The “innocent victim” positionality, with all its spurious “innocence,” is unmasked.

Adversity is thus seen to be the result of what had been previously denied and repressed into the unconscious. By looking within, you find the source of adversity, such that it can be addressed. Beliefs are the determinant of what you experience. There are no external “causes.” You discover the secret payoffs that are obtained from unconscious secret projections. Your underlying programs can be discovered by simply writing down your litany of grievances and woes and then merely turning them around into their opposites.

People hate me stems from your own inner hatreds. *People don’t care about me* stems from your narcissistic absorption with your own happiness and your personal gain, instead of that of others. *I don’t get enough love* stems from not giving love to others. *People are rude to me* stems from lack of cordiality to others. *People are jealous of me* arises from inner jealousy of others. Thus, if you take responsibility for being the author of your world, you come close to its source, where you can correct it.

By being loving toward others, you discover that you are surrounded by love and lovingness. When you unreservedly support life without expecting gain, life supports you in return. When you abandon gain as a motive, life responds with unexpected generosity. When you perceive in this way, the miraculous begins to appear in your life. Harmony manifests as the unexpected discovery, the fortuitous coincidence, and the lucky break, and finally the realization occurs that these are the ripples coming back to you from the seat of consciousness.

Q: What if one is presuming to live at the level beyond what one really is?

A: In addition to the ego/mind’s presumption that it “knows” something because it has heard about it (reading a book on golf does not make one an expert golfer), there is the error of mixing levels of truth or abstraction. Sometimes spiritual students have a picture in mind of what higher states look like, and then the ego attempts to produce or perform it. That is very different from actually “being” it.

The apparent realities of a specific level of consciousness are not necessarily those of another level, as is indicated by the numerical designations of the calibrated levels of consciousness. As an example, a person might quote the well-known saying of Ramana Maharshi that "there is no point in trying to save the world, because the world one sees does not even exist." That is the truth and experiential reality of consciousness calibration level 720, but it's not the experiential reality of consciousness levels below it. It's best to simply "be as you are" and be true to the reality that is experientially valid and true at your level of development.

Each level also has its concordant capacities as well as its limitations, which are quite different. For example, perhaps Ramana Maharshi could safely walk across a busy highway with his eyes shut, but that is unlikely to be the experience of the average person, who is probably not able to imitate the same behavior without getting run over!

Q: Does spiritual work help the world?

A: To endeavor to evolve spiritually is the greatest gift you can give. It actually uplifts all humankind from within because of the nature of power itself. Power radiates and is shared, whereas force is limited, self-defeating, and evanescent. All society is subliminally and subtly influenced by every kind and loving thought, word, or deed. Every forgiveness is a benefit to everyone. The universe notes and records every action and returns it in kind. Every kindness is forever.

Q: Is it correct to say that our "beingness" is more effective than our "doingness"?

A: Moralistic exhortation and "justice" seeking bring about the opposite as counterforce, whereas lovingness radiates power of which there is no opposite. With humility comes the willingness to stop trying to control or change other people or life situations or events ostensibly "for their own good." To be a committed spiritual seeker, you of necessity relinquish the desire to be "right" or of imaginary value to society. In fact, nobody's ego or belief systems are of any value to society at all. The world is neither good nor bad, nor defective, nor is it in need of help or modification,

because its appearance is only a projection of one's own mind. No such world exists.

The realization of absolute reality and truth is one's greatest gift to the world and all humanity. Spiritual work, in its essence, is therefore a selfless service and surrender to the Will of God. As your awareness increases, the power of that field of consciousness increases exponentially in logarithmic expansion, and that, in and of itself, accomplishes more than all effort or attempts at relieving the suffering of the world. All such efforts are futile, because they are necessarily misguided by the falsifications and illusions of the perceptual function of the ego itself.

The spiritual power and inner integrity of every individual helps raise the sea and thus all the ships on it. Because everything is connected, that which you become automatically uplifts all life.

If you frame yourself as a thankful gift of God to the world, then you are a gift of God to the world. If you frame yourself as a miserable worm, then you are a miserable worm, because you become what you say you will be. Everyone needs to own the infinite dimension of that which they are for the sake of the world. In surrender, we hold out our hands to God and own the Divinity within us. That which is within us is the Source of the salvation of all humankind, for which "we thank Thee, O Lord. Amen."

Q: What prayers are useful?

A: Ask to be the servant of the Lord, a vehicle of Divine Love, a channel of God's will. Ask for direction and divine assistance, and surrender all personal will through devotion. Dedicate your life to the service of God. Choose love and peace above all other options. Commit to the goal of unconditional love and compassion for life in all its expression, and surrender all judgment to God.

CONCLUSION

The Essence of the Path

The core of all the great spiritual teachings and teachers can be summarized in a few simple statements. (Operationally, they all amount to the admonition to avoid that which makes one go weak with kinesiology and pursue that which makes one go strong!)

- Choose to be easygoing, benign, forgiving, compassionate, and unconditionally loving toward life in all its expressions without exception, including oneself.
- Focus on unselfish service and the giving of love, consideration, and respect to all creatures.
- Avoid negativity and the desire for worldliness and its greed for pleasure and possessions.
- Forgo opinionation, the judgment of right versus wrong, the vanity of being “right,” and the trap of righteousness.
- Seek to understand rather than to condemn.
- Venerate teachers of these basic principles and ignore all others.
- Apply these principles to one’s view of oneself as well as of others.
- Trust in the love, mercy, and infinite wisdom and compassion of Divinity, which sees through all human error, limitation, and frailty.
- Avoid negative depictions of God—that is, jealous, angry, destructive, partial, favoring, vengeful, insecure, vulnerable, contractual, and so on—as an anthropomorphic error. Understand that condemnation and

fear of judgment stem from the ego. Place faith and trust in the love of God, which is all-forgiving.

- Realize that, like the sun, the love of God shines equally on all.

SIMPLE TOOLS OF GREAT VALUE FOR THE SPIRITUAL JOURNEY

You can pick a primary tool, plus a few others, but many are not needed. Simple tools, consistently applied, will result in the revelation of spiritual truths that do not have to be acquired intellectually, because they present themselves with great clarity. In addition, they present themselves only when suitable and serviceable, and because they are not an acquisition of the mind, they do not end up as spiritual vanity. Some tried-and-true basic tools that have brought about tremendous results over the centuries are as follows:

1. Be kind to everything and everyone, including oneself, all the time, with no exception.
2. Revere all life, in all its expressions, no matter what, even if one does not understand it.
3. Presume no actual reliable knowledge of anything at all. Ask God to reveal the meaning.
4. Intend to see the hidden beauty of all that exists—it then reveals itself.
5. Forgive everything that is witnessed and experienced, no matter what. Remember Christ, Buddha, and Krishna said that all error is due to ignorance. Socrates said all people can choose only what they *believe* to be the good.
6. Approach all life with humility, and be willing to surrender all positionalities and mental/emotional arguments or gain.
7. Be willing to forgo all perceptions of gain, desire, or profit and thereby be of selfless service to life in all its expressions.

8. Make one’s life a living prayer by intention, alignment, humility, and surrender. True spiritual reality is actually a way of being in the world.
9. By verification, confirm the levels of consciousness and spiritual truth of all teachers, teachings, spiritual groups, and literature one intends to be aligned with or a student of.
10. Accept that by spiritual declaration, commitment, and surrender, Knowingness arises that provides support, information, and all that is needed for the entire journey.

The most powerful tool that is in the province of the will is devotion. Thus, it is not just spiritual truth but the degree of your devotion to it that empowers it to become transformative. A great classic that demonstrates the efficacy of simplicity and devotion is Brother Lawrence’s *The Practice of the Presence of God* (1692), which calibrates at 575 and emphasizes the importance of constancy.

It is the motive that establishes spiritual value. To dedicate your actions as a service of love to life is to sanctify them and transform them from self-seeking motives to unselfish gifts. Even the smallest task can be seen as serving the common good, and if viewed in that light, all endeavors become ennobled.

Everyone has the opportunity to contribute to harmony and beauty by kindness to others and thereby support the human spirit. That which is freely given to life flows back to us because we are equally part of that life. Like ripples on the water, every gift returns to the giver. What we affirm in others, we actually affirm in ourselves.

As you advance spiritually, it brings value to everyone. Because of the collective consciousness, every single person who improves helps elevate the level of consciousness of humankind. As that elevates, the incidents of war, suffering, ignorance, savaging, and disease diminish. When you advance yourself, you are helping everyone and everything. Appreciate that every step forward benefits everyone. In a holographic universe, the achievements of every individual contribute to the advancement and well-being of the whole.

READERS' GUIDE

Study-Group Questions

PREFACE

1. Susan says the Map helps us to have compassion for those (including ourselves) who suffer from negative states. What's an example from your own life?
2. Susan also says the Map gives hope to people in despair. How is that true for you?
3. What else speaks to you from the Preface?

INTRODUCTION

1. What did you learn about Dr. Hawkins's life that intrigues or moves you? Fran shares that encountering the Map of Consciousness was a turning point in her life. Can you relate to that?
2. Fran says that the Map gives a linear visual, but the journey itself is not a linear progression. How have you noticed that in your own life?
3. What else speaks to you from the Introduction?

CHAPTER 1

1. On the Map of Consciousness, Love is much more powerful than Fear, illustrated in the vignette that opens Part I. Have you ever experienced this?
2. Dr. Hawkins says that the Map reverses the world's understanding of cause and effect. He introduces his groundbreaking visual to show how phenomena actually occur: an "attractor pattern" (ABC) is the source of any observable event (A→B→C). How would you apply this to your life?
3. When you look at the God-view and life-view columns on the Map, what stands out to you? What can you share about the evolution of your own views? What are residual negative views you'd like to be free of?

4. Dr. Hawkins says, “The Map does not denote ‘better than,’ which is a projection of the ego.” What does this bring up for you?

5. What else speaks to you from this chapter?

CHAPTER 2

1. How does encountering the Levels of Consciousness affect you?

2. Courage is the critical factor at which point we tell the truth about ourselves: *here arises the willingness to stop blaming and accept responsibility for one’s own actions, feelings, and beliefs.* What has been your experience of this?

3. What is a negative level (below 200) that trips you up sometimes? (Remember that even though we might calibrate at a positive level, we are still working to let go of lower energies.)

4. Though Dr. Hawkins says that it’s extremely rare for anyone to calibrate at the level of Love (500) and beyond, he also says that many people have “glimpses” of those states. What was a moment in your own life when you “glimpsed” the realm of Love, Joy, or Peace?

5. What else speaks to you from this chapter?

CHAPTER 3

1. What is an example from your own life of “having-doing-being”?

2. “The ego is not an enemy.” How does Dr. Hawkins explain this? What would it be like for you to apply this truth unconditionally to your life?

3. “There is no point to being impatient with the evolution of consciousness. The best way to contribute is the quiet, diligent work of inwardly becoming a more loving, kind, and self-responsible person.” In contrast to popular views, Dr. Hawkins says that we contribute more to society by our inner work than by outward activism. As Gandhi said, “Be the change you want to see in the world.” What is your inner work right now? What is the inner change you would like to contribute to the world?

4. Dr. Hawkins says that life emerges perfectly according to Divine Will, which is innately compassionate and just. We may ask, “Then why do bad things happen to good people?” He says, “‘Good’ and ‘bad’ is your perception. Adversity can actually be seen as a gift.” (Indeed, recent research demonstrates that people who have had adversity have higher rates of life satisfaction, well-being, and resilience.) What has been your experience of the “gift” of adversity?

5. What else speaks to you from this chapter?

CHAPTER 4

1. Dr. Hawkins says: “The good news is that aligning yourself with just one powerful truth can make a big difference in your life. In health, this powerful truth is the shift from *I am a body* to *I have a body*.” Is there an area of your life where you would like to make this shift? For example: appearance, sexuality, aging, self-image, athletics, food, and/or any other area.

2. “‘What is held in mind tends to manifest’—including *unconscious* beliefs.” Dr. Hawkins says this is the “core truth” and “law of consciousness” that unravels our projection of fear onto the outer world. As we let go of our beliefs that something “out there” will harm us, our bodies’ reactions clear. What are examples of “unconscious beliefs” that have operated in your life or that of your family? Is there anything going on right now with your body that might be asking you to uncover an unconscious belief?

3. Try the “Steps of Self-Healing.” How did it go?

4. To liberate ourselves from unconscious beliefs, Dr. Hawkins advises using the phrase “I am an infinite being, not subject to _____,” filling in the blank with whatever disease or substance the mind has programmed us to view as a danger. What are some of the things you’d like to put into the blank space?

5. What else speaks to you from this chapter?

CHAPTER 5

1. Reread the story at the beginning of Part II, of the musician who shifted from “I can’t” to the courage and willingness to share her musical talent with others. And reread the story of the man who took a plunge into building dollhouses and selling them. What comes up for you as you reconsider these stories after having read the chapter? Is there something you love doing but haven’t expressed fully? What is a “step” that you could take toward success in that area of your life?

2. Which steps have you had success with? Describe your experience, as it gives strength and hope to others.

3. Which steps have you made mistakes in? Describe your experience so others can learn from your mistakes.

4. What is your experience of doing the two “success practices”?

5. What else speaks to you from this chapter?

CHAPTER 6

1. The process of recovery is: when we let go of negative energies (below 200 on the Map), our innate happiness, creativity, joy, and love shine forth. What has been your experience with this process?

2. What substance, inner (mental) habit, or outer habit are you currently addicted to? What is a step you can take to free yourself?

3. Step 5 in AA—sharing with another person the "exact nature of our wrongs"—is a turning point. Dr. Hawkins says, "Sharing it changes the energy field by removing the negative charge from it." The "secret" no longer has the capacity to "corrode and destroy." What is your experience with this? Is there anything right now that you are holding inside of yourself? Are you willing to share it with another person (sponsor, friend, counselor, minister)? If so, how did it go?

4. Dr. Hawkins says, "The way out of the pit is to be concerned about someone else. We get higher with every act of love, every loving intention, and our willingness to forgive self and others." How has this been true for you? Next time you're "in the pits," what happens when you try his method to be kind toward another?

5. What else speaks to you from this chapter?

CHAPTER 7

1. What came up for you as you read the story introducing Part III—of the man who let go of "I can't dance" and went to the top of the Map? Where are you "stuck" and resistant in your life? What is the "payoff" to staying there? (Remember that Dr. Hawkins boils down the journey of liberation to this: "The only thing you need to know about any barrier is what the ego payoff is. What is the juice that the experiencer is getting out of that positionality, that negativity, that 'stuck' place?")

2. Notice that as a result of letting go of a single "I can't," the man's entire life changed. The "momentum" from the single surrender "removed an endless series of blocks and limitations." Have you ever experienced anything similar, when the letting go of a single barrier released you from many more?

3. According to Dr. Hawkins, what is the difference between personal will and spiritual will? Do you have an example from your own life that illustrates the difference?

4. As you read through the list of "Attractions and Aversions," what stands out as an area that applies to you right now?

5. What else speaks to you from this chapter?

CHAPTER 8

1. Apply the section on "Characteristics of Integrous Teachers and Teachings" to your own journey. Are there any "red flags" for a group that you belong(ed) to, or teaching that you follow(ed)?

2. Dr. Hawkins says, "The primary problem initially is the lack of awareness of the difference between the truly spiritual reality and the astral, paranormal, or supernatural domains. . . . The paradox is that the appeal is to the naïve seeker who has not yet mastered *this dimension*, much less other fanciful ones." What has been your experience with discerning true spiritual reality from "fanciful" ones? What are the markers to look for in each?

3. What comes up for you when you read Dr. Hawkins's account of the states of Enlightenment, Self-realization, and Infinite Love? What encouragement do you draw from his sharing?

4. Dr. Hawkins says, “It isn’t the mind that’s an obstruction to Enlightenment; it’s your *identification* with the working of the mind as ‘me.’” Apply this to yourself: In what ways are you aware that you identify with the working of the mind as “me”?

5. What else speaks to you from this chapter?

CHAPTER 9

1. Dr. Hawkins says, “Spiritual work, therefore, is primarily a letting go of the presumably known for the unknown.” How does this apply to you right now?

2. Read slowly through the “Most Valuable Qualities and Attitudes for the Spiritual Seeker,” perhaps taking each one, individually, as a contemplation for a whole day. Is there any particular quality that is hard for you to internalize?

3. “*Willingness* is the keystone to all spiritual progress as well as success in the world,” Dr. Hawkins says. In 12-step groups, when feeling very resistive, we are encouraged: “Well, then, at least you can pray for the willingness to be willing!” What is something in your life that awaits your willingness?

4. In the section “The Most Valuable Qualities and Attitudes for the Spiritual Seeker,” which quality or attitude do you feel most called to cultivate?

5. What else speaks to you from this chapter?

CONCLUSION

1. Which core statement among those of the great spiritual teachings and teachers really speaks to you right now?

2. Which one of the “Simple Tools of Great Value” are you drawn to right now? Endeavor to put it into practice continually, without exception, and share your experience.

3. What else speaks to you from the Conclusion?

APPENDIX A

Consciousness Calibration

HISTORY AND METHODOLOGY

The basis of this work is research done over a 20-year period, involving millions of calibrations on thousands of test subjects of all ages and personality types, and from all walks of life. By design, the study is clinical in method and thus has widespread, pragmatic implications. Because this testing method is valid in application to all forms of human expression, calibrations have successfully been taken for literature, architecture, art, science, world events, and the complexities of human relationships. The test space for the determination of the data is the totality of the human experience throughout all time.

Mentally, test subjects ranged from what the world calls “normal” to severely ill psychiatric patients. Subjects were tested in Canada, the United States, and Mexico and throughout South America and Northern Europe. They were of all nationalities, ethnic backgrounds, and religions, ranging in age from children to elders in their 90s, and covered a wide spectrum of physical and emotional health. Subjects were tested individually and in groups by many different testers and groups of testers. In general, the results were identical and reproducible, fulfilling the fundamental requirement of the scientific method: perfect experimental replicability.

Subjects were selected at random and tested in a wide array of physical and behavioral settings: on top of mountains and at the seashore, at holiday parties and during the course of everyday work, in moments of joy and moments of sorrow. None of these circumstances affected the test results, which were found to be universally consistent irrespective of extraneous

factors, with the singular exception of the methodology of the testing procedure itself. Because of the significance of this factor, the testing method will be described in detail below.

THE TESTING TECHNIQUE

Two persons are required. One acts as test subject by holding out one arm laterally, parallel to the ground. The second person then presses down with two fingers on the wrist of the extended arm and says, “Resist.” The subject then resists the downward pressure with all his strength. That is all there is to it.

A statement may be made by either party. While the subject holds it in mind, his arm’s strength is tested by the tester’s downward pressure. If the statement is negative, false, or reflects a calibration below 200 (see Chapter 3), the test subject will “go weak.” If the answer is yes or calibrates over 200, he will “go strong.”

To demonstrate the procedure, one might have the subject hold an image of Abraham Lincoln in mind while being tested, and then, for contrast, an image of Adolf Hitler. The same effect can be demonstrated by holding in mind someone who is loved in contrast to someone who is feared or hated, or about whom there is some strong regret.

Once a numeric scale is elicited (see below), calibrations can be arrived at by stating, “This item [such as this book, organization, this person’s motive, and so on] calibrates over 100,” then “over 200,” then “over 300,” until a negative response is obtained. The calibration can then be refined: “It is over 220? 225? 230?” and so on. Tester and testee can trade places, and the same results will be obtained. Once one is familiar with the technique, it can be used to evaluate companies, movies, individuals, or events in history; it can also be used to diagnose current life problems.

The test procedure, the reader will note, is to use the muscle test to verify the truth or falsity of a declarative statement. Unreliable responses will be obtained if the question has not been put into this form. Nor can a reliable result be obtained from inquiry into the future; only statements regarding existent conditions or events in the past or present will produce consistent answers.

It is necessary to be impersonal during the procedure to avoid transmitting positive or negative feelings. Accuracy is increased by having the test subject close his eyes, and there should be no music or distractions in the background.

Because the test is so deceptively simple, inquirers do well to first verify its accuracy to their own satisfaction. Responses can be checked by cross-questioning, and everyone who becomes acquainted with the technique thinks of tricks to satisfy themselves that it is reliable. It will soon be found that the same response is observed in all subjects, that it is not necessary for the subject to have any knowledge of the matter in question, and that the response will always be independent of the test subject's personal opinions about the question.

Before presenting an inquiry, we have found it useful to first test the statement "I have permission to ask this question." This is analogous to an entry requisite on a computer terminal, and will occasionally return a "no" answer. This indicates that one should leave that question alone or inquire carefully into the reason for the "no." Perhaps the questioner might have experienced psychological distress from the answer or its implications at that time, or for other unknown reasons.

In this study, test subjects were asked to focus on a specified thought, feeling, attitude, memory, relationship, or life circumstance. The test was frequently done in large groups of people; for demonstration purposes, we first established a baseline by asking the subjects, eyes closed, to hold in mind the memory of a time when they were angry, upset, jealous, depressed, guilty, or fearful; at that point, everyone universally went weak. We would then ask them to hold in mind a loving person or life situation, and everyone would go strong; typically a murmur of surprise would ripple through the audience at the implications of what they had just discovered.

The next phenomenon demonstrated was that the mere image of a substance held in the mind produced the same response as if the substance itself were in physical contact with the body. As an example, we would hold up an apple grown with pesticides and ask the audience to look directly at it while being tested; all would go weak. We would then hold up an organically grown apple, free of contaminants, and as the audience focused on it, they would instantly go strong. Inasmuch as no one in the audience knew which apple was which—nor, for that matter, had any anticipation of

the test at all—the reliability of the method was demonstrated to everyone's satisfaction.

For reliable results, it should be remembered that people process experience differently: some people primarily adopt a feeling mode, others are more auditory, and still others are more visual. Therefore, test questions should avoid such phrasing as "How do you feel?" about a person, situation, or experience; or "How does it look?" or "How does it sound?" Customarily, if one says, "Hold the situation [or person, place, thing, or feeling] in mind," the subjects will instinctively select their own appropriate mode.

Occasionally, in an effort, perhaps even unconscious, to disguise their response, subjects will select a mode that is not their customary mode of processing and give a false response. When the tester elicits a paradoxical response, the question should be rephrased. For example, a patient who feels guilty about his anger toward his mother may hold in mind a photograph of her and test strong. However, if the tester were to rephrase the question by asking this subject to hold in mind his present attitude toward his mother, the subject would instantly go weak.

Other precautions to maintain the accuracy of the test include removing eyeglasses, especially if they have metal frames, and hats (synthetic materials on top of the head make everyone go weak). The testing arm should also be free of jewelry, especially quartz wristwatches. When an anomalous response does occur, further investigation will eventually reveal the cause—the tester, for instance, might be wearing a perfume to which the patient has an adverse reaction, producing false-negative responses. If a tester experiences repeated failures while attempting to elicit an accurate response, the effect of his voice on other subjects should be evaluated; some testers, at least at certain times, may express sufficient negative energy in their voices to affect test results.

Another factor to be considered in the face of a paradoxical response is the time frame of the memory or image involved. If a test subject is holding in mind a given person and their relationship, the response will depend on the period the memory or image represents. If he is remembering his relationship with his brother from childhood, he may have a different response than if he is holding in mind an image of the relationship as it is today. Questioning always has to be narrowed down specifically.

One other cause for paradoxical test results is a physical condition of the test subject resulting from stress, or depression of the thymus-gland function, which occurs from encountering a very negative energy field. The thymus gland is the central controller of the body's acupuncture energy system, and when its energy is low, test results are unpredictable. This can be easily remedied in a few seconds by a simple technique discovered by Dr. John Diamond, which he called the "thymic thump." The thymus gland is located directly behind the top of the breastbone. With clenched fist, pound over this area rhythmically several times while smiling and thinking of someone you love. At each thump, say, "Ha-ha-ha." Retesting will now show the resumption of thymic dominance, and normal test results will occur.

USE OF THE TESTING PROCEDURE IN THIS STUDY

The testing technique just described is that recommended by Dr. Diamond in *Behavioral Kinesiology*. The only variation introduced in our study was the correlation of responses with a logarithmic scale to calibrate the relative power of the energy of different attitudes, thoughts, feelings, situations, and relationships. Because the test is rapid, actually taking less than 10 seconds, it is possible to process an enormous amount of information about a variety of matters in a very short time.

The numerical scale elicited spontaneously from test subjects ranges from the value of mere physical existence at 1; up to 600 in the ordinary worldly realm, which is the apex of ordinary consciousness; and then from 600 on up to 1,000, which includes advanced states of Enlightenment. Responses in the form of simple yes-or-no answers determine the calibration of the subject. For example, "If just being alive is one, then the power of Love is over 200?" (Subject goes strong, indicating a yes.) "Love is over 300?" (Subject still goes strong.) "Love is over 400?" (Subject stays strong.) "Love is 500 or over?" (Subject still strong.) In this case, Love calibrated at 500, and this figure proved reproducible regardless of how many subjects were tested. With repeated testing—using either individuals or groups—a consistent scale emerged, which correlates well with human experience, history, and common opinion, as well as the findings of psychology, sociology, psychoanalysis, philosophy, medicine, and the

famous Great Chain of Being. It also correlates quite precisely with perennial philosophy's strata of consciousness.

The tester must be cautious, however, realizing that the answers to some questions may be quite disturbing to the subject. The technique must not be used irresponsibly, and the tester must always respect the subject's willingness to participate; it should never be used as a confrontational technique. In clinical situations, a personal question is never posed to the test subject unless it is pertinent to a therapeutic purpose. It is possible, though, to pose a question that precludes personal involvement on the part of the test subject, who then functions merely as an indicator for the purposes of calibration research.

The test response is independent of the subject's actual physical strength. It is frequently dumbfounding to well-muscled athletes when they go just as weak as anyone else in response to a noxious stimulus. The tester may well be a frail woman who weighs less than 100 pounds, and the subject may be a professional football player who weighs more than 200, but the test results will be the same, as she puts down his powerful arm with a mere two fingers.

DISCREPANCIES

Differing calibrations may be obtained over time or by different investigators for a variety of reasons: situations, people, politics, policies, and attitudes change over time.

Unless a specific scale is used as reference, the numbers obtained will be arbitrary. All calibrations in this book were made in reference to the Map of Consciousness. For instance: "On a scale of 1 to 1,000, where 700 represents Enlightenment, this _____ calibrates at _____." If a specific scale is not specified, testers may get astounding numbers over 1,000 and progressively higher numbers with subsequent tests. On this scale, no person who ever existed on this planet calibrated over 1,000, the calibration of all the great Avatars.

People tend to use different sensory modalities when they hold something in mind—that is, visual, sensory, auditory, or feeling. "Your mother" could therefore be how she looked, felt, sounded, and so on; or "Henry Ford"

could be calibrated as a father, as an industrialist, for his impact on America, for his anti-Semitism, and so forth.

One can specify context and stick to a prevailing modality. The same team using the same technique will get results that are internally consistent. Expertise develops with practice.

The best attitude is one of clinical detachment, posing a statement with the prefix statement: “In the name of the highest good, _____ calibrates as true. Over 100? Over 200?” and so on. The contextualization “in the highest good” increases accuracy, because it transcends self-serving personal interest and motives.

There are some people, however, who are incapable of a scientific, detached attitude and unable to be objective, and for whom the kinesiologic method will therefore not be accurate. Dedication and intention to the truth have to be given priority over personal opinions and trying to prove them as being “right.”

LIMITATIONS

Approximately 10 percent of the population is not able to use the kinesiologic testing technique for as-yet-unknown reasons. The test is accurate only if the test subjects themselves calibrate over 200 and the intention of the use of the test is integrous and also calibrates over 200. The requirement is one of detached objectivity and alignment with truth rather than subjective opinion. Sometimes married couples, also for reasons as yet undiscovered, are unable to use each other as test subjects and may have to find a third person to be a test partner.

DISQUALIFICATION

Both skepticism (cal. 160) and cynicism calibrate below 200 because they reflect negative prejudgment. In contrast, true inquiry requires an open mind and honesty devoid of intellectual vanity. Negative studies of behavioral kinesiology *all* calibrate below 200 (usually at 160), as do the investigators themselves.

That even famous professors can and do calibrate below 200 may seem surprising to the average person.

Thus, negative studies are a consequence of negative bias. As an example, Francis Crick's research design that led to the discovery of the double-helix pattern of DNA calibrated at 440. His last research design, which was intended to prove that consciousness was just a product of neuronal activity, calibrated at only 135.

The failure of investigators who themselves, or by faulty research design, calibrate below 200 confirms the truth of the very methodology they claim to disprove. They "should" get negative results, so they do—which, paradoxically, proves the accuracy of the test to detect the difference between unbiased integrity and nonintegrity.

Any new discovery may upset the apple cart and be viewed as a threat to the status quo of prevailing belief systems. That a clinical science of consciousness has emerged that validates spiritual Reality is, of course, going to precipitate resistance, as it is actually a direct confrontation with the dominion of the narcissistic core of the ego itself, which is innately presumptuous and opinionated.

Below consciousness level 200, comprehension is limited by the dominance of lower mind, which is capable of recognizing facts but not yet able to grasp what is meant by the term *truth* (it confuses *res interna* with *res externa*) and that truth has physiological accompaniments different from those of falsehood. Additionally, truth is intuited, as evidenced by the use of voice analysis, the study of body language, papillary response, EEG changes in the brain, fluctuations in breathing and blood pressure, galvanic skin response, dowsing, and even the Huna technique of measuring the distance that the aura radiates from the body. Some people have a very simple technique that utilizes the standing body like a pendulum (fall forward with truth and backward with falsehood).

From a more advanced contextualization, the principles that prevail are that Truth cannot be disproved by falsehood any more than light can be disproved by darkness. The nonlinear is not subject to the limitations of the linear. Truth is of a different paradigm from logic and thus is not "provable," as that which is provable calibrates only in the 400s. Consciousness-research kinesiology operates at level 600, which is at the interface of the linear and the nonlinear dimensions.

APPENDIX B

Calibration Lists for Spiritual Aspirants

Editor's note: *To serve as a guidepost for spiritual truth, Dr. Hawkins calibrated the levels of consciousness of representative teachers, spiritual literature, practices, and experiences. For practical convenience, these lists are reprinted here from* Transcending the Levels of Consciousness*, and more comprehensive lists can be found in* Truth vs. Falsehood *and the* Book of Slides.

It is important to remember that the calibration numbers are not value judgments. A calibration of 970 is not "better than" 610. In fact, a teacher or writing at 605 (or 310, for that matter!) is likely to be more helpful to more people than one at 970. The mind is severely limited by its dualistic nature and projects its judgment of better/worse onto a simple number, ignoring the overall context, which is nonlinear. By comparison, one would not say that the highest elevation on an altimeter is "better than" another elevation. If a plane needs to land, or avoid a pocket of turbulence, a wise pilot guides it to whatever elevation the situation requires. The same is true in medicine. Wise physicians know the right medicine (and in the right dose) to apply to a given malady. They are careful not to prescribe the most powerful treatment in many cases, because the patients wouldn't be able to handle it. Just so, each energy field serves perfectly in a certain context. There is no "good" or "bad" energy field; there is only the needed wisdom to discern which energy is best for a given situation. Dr. Hawkins told me one time, "Many people can't handle love, so it's best to give them something else."

While the scale of 1 to 1,000 is linearly presented in order to help the mind to grasp the existence of attractor patterns of differing degrees of power, the overall terrain of the Map is nonlinear, in that everything within

it is of equal value. A tree is not better than a bird, nor a bird better than the wind. Each makes its vital contribution to the evolution of life.

Just so, each of the teachers and writings on the lists below make their contribution. They all calibrate at the rare levels of 600-plus on the Map. These levels of consciousness are beyond duality and therefore transmit trustworthy spiritual guidance. The fact that one scripture is at 600 or 700 rather than 900 might indicate that passages were included in that "canon," which contain anthropomorphic depictions of God, justifications of violence, and/or sociocultural practices inherited from historical eras. A wise student of spiritual literature knows, for example, that Jesus Christ's Sermon on the Mount calibrates at a higher level than many other verses in the New Testament. We may assume that the calibration of a writing is a composite of all its verses; some individual verses, and even chapters, may calibrate below 200.

One importance of the following lists is that spiritual truth is found in all the great religions. This statement is in stark contrast to the claim of fundamentalists (cal. 130 and below) that only their religion is the "right" one.

Calibration Levels of Some Teachers and Writings in the 600s

Teachers	
Abhinavagupta	655
Aurobindo	605
Karmapa	630
Kasyapa	695
Lao-tzu	610
Magdeburg	640
Muktananda	655
Satchidananda	605
Towles, J.	640
Vivekananda	610

Writings	
Abhinavagupta	655
A Course in Miracles (workbook)	600
Aggadah	645
Genesis (Lamsa Bible)	660
Gospel of St. Luke	699
Gospel of St. Thomas	660
Kabbalah	605
Midrash	665
New Testament (King James)	640
Psalms (Lamsa Bible)	650
Teachings of Lao-tzu	610
Vijnana Bhairava Tantra	635

Calibration Levels of Some Teachers and Writings in the 700s

Teachers	
Bodhidharma	795
Charya, Adi Sankara	740
de León of Granada, Moses	720
DĐgen	740
Eckhart, Meister	705
Gandhi, Mahatma	760
Maharaj, Nisargadatta	720
Maharshi, Ramana	720
Patanjali	715
Plotinus[1]	730

Shankara	710
Teresa of Ávila, St.	715
Teresa, Mother	710

Writings	
The Cloud of Unknowing	705
Diamond Sutra	700
Heart Sutra	780
Koran	700
Lotus Sutra	780
New Testament (King James, minus Revelation)	790
Ramayana	810
Rig Veda	705
Yoga Sutras (Patanjali)	740
Zen teachings (Bodhidharma)	795

Calibration Levels of Some Teachers and Writings at 850+

Bhagavad Gita	910
Lamsa Bible (minus Revelation and Old Testament, except Genesis, Psalms, Proverbs)	880
Nicene Creed	895
Upanishads	970
Vedas	970
Zen teachings (Huang Po)[2]	850
Zohar	905

SPIRITUAL PRACTICES AND EXPERIENCES

Consciousness calibration yields a list of representative spiritual practices and experiences that are integrous and therefore beneficial. All of these denote devotion and are common to genuine religions. By intention, the devotee sanctifies both self and others, as well as places of worship. Because of intention, all styles of blessing and prayer calibrate over 500, and their collective effect can immeasurably impact the overall level of collective human consciousness.

Calibration levels do not indicate that one level is “better” than another but only different, analogous to the selection of clubs when playing golf, which depends on whether one is going to putt, chip, or drive. Therefore, efficacy is the result of intention and not just a technique in itself. Many spiritual students have explored a variety of these approaches and report pragmatic and experiential benefit. Simply reading the lists gives assurance that one is headed in the right direction.

Practices	
Aum (mantra)	210
Baptism	500
Bathing in the Ganges	540
Confirmation	500
Devotional acts	540
Devotional burning of incense	540
Genuflection	540
Golden Rule	405
Gregorian chants	595
Hajj (pilgrimage to Mecca)	390
Japa	515
Jesus Prayer	525
Kirtan	250
Kneeling to pray	540

Last Rite	500
Lord’s Prayer, The (traditional)	650
Om (pronounced om as in loan)	740
Om Mani Padme Hum	700
Om Namah Shivaya	630
Prayerful hand clasp	540
Prayer of Jabez	310
Prayer of St. Francis	580
Random Acts of Kindness	350
Saying the Rosary	515
“Shanti Shanti Shanti”	650
Surrender (at depth) one’s will to God	850
Surrender the world to God	535
Turning prayer wheels	540
Twelve Steps of Alcoholics Anonymous	540
Transcendental Meditation	295
Visualization (healing)	485
Wailing Wall	540
Walking the Labyrinth	503
What is held in mind tends to manifest	505

Experiences	
Buddha-nature	1,000
Christ Consciousness	1,000
The Supreme	1,000
Near-death experience	520+
Satori	585

Enlightenment	600+
Christian Communion	700
Passover	495
Durga Puja festival	480
Ramadan	495
Sweat-lodge ceremony	560
Smudging	520

The seeker is advised to avoid exploring spiritual experiences that calibrate below the critical line of integrity (200), even if merely out of curiosity. Just because something is labelled “spiritual” does not mean it is trustworthy and, in fact, may be a major distraction. For example, the “occult” calibrates at 135–185, divination game boards at 175, and transmediumship at 190.

The application of spiritual principles to many human dilemmas is widely acknowledged as efficacious, even when there is no original conscious motivation, such as the hopeless alcoholic who, after being ordered to attend Alcoholics Anonymous meetings by the judge, miraculously recovers and becomes an inspiration to others by practicing the spiritual principles of “carrying the message to others”—that is, sharing rather than proselytizing.

Spiritual integrity manifests as hope, faith, charity, and inspiring others by example. Integrous spiritual organizations that have an open door grow by attraction rather than by promotion, and they are devoid of dogma. Reliance on the power of the field is indicated by the group experience that people “get it by osmosis” instead of by intellectualization.

---

[1]Plotinus’s available writings, as listed in the Great Books of the Western World, calibrate at 503. Plotinus himself in later life calibrated at 730.

[2]The Zen teachings of Huang Po are problematic in that they describe the Pathway of Negation and mistakenly declare the Void State (cal. 850) as the Ultimate Condition of Buddhahood (cal. 1,000). Subsequent to his classical

sermons about the Void, he himself transcended the limitation and eventually reached consciousness level 960 later in life. Therefore, negate only the linear, but do not negate the nonlinear Reality of Love. Negate only special, limited personal attachment, which is a limiting emotionality. Divine Love is a universal quality and a nonlinear context that is innate as the Radiance of the overall context.

GLOSSARY

Attractor pattern: See *Energy field*.

Chaos theory: The science of *process* as opposed to *state*. This theory originates in the discovery of patterns within a condition of unpredictability. The view it proposes discerns global possibilities rather than local events, and entails a topologic system using patterns and shapes to visualize the intrinsic form of a complex system, which, though locally unpredictable, is globally stable. Chaos theory recognizes the capacity of a complex system to simultaneously give rise to both turbulence and coherence.

In the late 1800s, Jules Henri Poincaré noted that Newtonian physics was mathematically accurate if the interaction studied was between two bodies only, but that the addition of a third element made Newton's equations unreliable—only approximations could be obtained. This nonlinearity implied that any system over time could, by feedback and repetition, become unpredictable. Lorenz's 1963 article, "Deterministic Nonperiodic Flow," provided a new paradigm of science, termed *chaos theory* by James Yorke and Tien-Yien Li in their famous paper "Period Three Implies Chaos." Chaos theory encompasses such subjects as period doubling, iteration, fractals, and bifurcation, and recognizes that within finite space, there are an infinite number of dimensions. The first meeting on Chaos at the New York Academy of Science was in 1977, and in 1986, the academy had its first meeting on chaos theory in medicine and biology.

Consciousness: Consciousness is the irreducible substrate of existence, formless yet inclusive of all form. It is infinite, with no beginning and no end. The field of consciousness, in other terminology, is called the Buddha-nature or the Mind of God. It can be likened to an infinite and all-powerful electromagnetic field. Each thing has its place within that field, similar to an iron filing; where you are in the field depends upon your "charge,"

which is based on the decisions that you have made. As you say, “Well, I forgive that person,” you move up higher in the field. If you say, “I am going to get even with that bad person,” you move down in the field. It is clear that one cannot blame anything on God or anyone.

Context: The total field of observation predicated by a point of view. Context includes any significant facts that qualify the meaning of a statement or event. Data is meaningless unless its context is defined. To “take out of context” is to distort the significance of a statement by failing to identify contributory accessory conditions that would qualify the inference of meaning. (This is a common trial strategy whereby an attorney tries to distort a witness’s testimony by suppressing the inclusion of qualifying statements that would alter the implications of the testimony, demanding that the witness answer only yes or no.)

Creation: A continuous process without beginning or end, through which the manifest universe of form and matter is produced by reiteration, starting from three points—all that is required to create by fractals an infinite variety of forms. (This is illustrated by the now familiar complex plane of the Mandelbrot set.) In Sanskrit, the three aspects of origination of all that is experienceable are called *Rajas*, *Tamas*, and *Sattvas*. These are symbolized by the Hindu deities Brahma, Shiva, and Vishnu. In Christianity, these are represented by the Trinity.

Duality: The world of form characterized by seeming separation of objects (reflected in conceptual dichotomies such as “this/that,” “here/there,” “then/now,” or “you/me”). This perception of limitation is produced by the senses because of the restriction implicit in a fixed point of view. Science has finally gone beyond the artificial dichotomy of observer and observed characteristic of 17th-century Cartesian duality, and now assumes that they are one and the same. The universe has no center, but is continually expanding equally and simultaneously from every point. Bell’s theorem helped to demonstrate that this is a universe of simultaneity rather than Newtonian cause and effect over distance in an artificial time frame. Both time and space themselves are merely the measurable products of a higher implicit order.

Ego (or *self* with a small *s*): The ego is the imaginary doer behind thought and action. It is believed to be necessary and essential for survival. It can be thought of as a set of entrenched habits of thought that are the result of entrainment by invisible energy fields that dominate human consciousness. They become reinforced by repetition and by the consensus of society. Further reinforcement comes from language itself. To think in language is a form of self-programming. The use of the pronoun *I* as the subject, and therefore the implied cause of all actions, is the most serious error and automatically creates a duality of subject and object.

Emergence: Life does not occur out of linear causal sequence; rather, life emerges spontaneously out of the field and is forever one with the field. The Infinite Field, out of which all phenomenal existence arises, is the field of consciousness itself, which is inherently compassionate and just, for "Love is the Ultimate Law of the Universe" (statement calibrates at 750). The field and the phenomena are one dynamic whole, simultaneously creation and evolution. There is no conflict between evolution and creation, because creation expresses itself as evolution when potentiality becomes actuality.

Energy field: In this study, a range set by parameters of the phase space of an attractor field whose pattern operates within the larger energy field of consciousness and is observable by characteristic effects in human behavior. The power of energy fields is calibrated much like voltage in an electrical system or the power of magnetic or gravitational fields. Calibrated levels of consciousness represent powerful attractor fields within the domain of consciousness itself, which dominate human existence and therefore define content, meaning, and value, and serve as organizing energies for widespread patterns of human behavior. This stratification of attractor patterns, according to corresponding levels of consciousness, provides a new paradigm for recontextualizing the human experience throughout all time.

Enlightenment: A state of awareness that replaces ordinary consciousness the instant the ego is surrendered. The self is replaced by the Self. The condition is beyond time or space, is silent, and presents itself as a revelation. In this state of nonduality, there is the witnessing to life's emergence in each moment as everything arises spontaneously and not as a

result of causality. Spiritual purification is a process whereby obstructions to the light of consciousness are removed and its unity with the Self is revealed. The state of Enlightenment reveals that the Source of existence—the Light, which had been sought elsewhere or later—is shining at this very moment.

Entrainment: A phenomenon illustrated by the principle of "mode locking." When a number of pendulum clocks are placed close together, their pendulums will eventually synchronize. In human biology this is manifested when groups of women who work or live together progressively synchronize their menstrual cycles. It is similar to the phenomenon of a tuning fork. It is because of this process that troops tend to break cadence (that is, "break stride," not march in unison) when they cross a bridge.

Familiarity and **pattern recognition:** The human mind knows things by a holistic pattern recognition. The easiest way to grasp an entirely new concept is simply by familiarity. Learning occurs by circling around the same concepts over and over until they are obvious. This is like surveying new terrain in an airplane: on the first pass, it all looks unfamiliar; the second time around, we spot some points of reference; the third time, it starts to make sense, and we finally gain familiarity through simple exposure. The inborn pattern-recognition mechanism of the mind takes care of the rest.

Fields of dominance: A field of dominance is exhibited by high-energy patterns in their influence over weaker ones. This may be likened to the coexistence of a small magnetic field within the much larger, more powerful field of a giant electromagnet. The phenomenological universe is the expression of the interaction of endless attractor patterns of varying strengths. The unending complexities of life are the reflections of the endless reverberations of the augmentations and diminutions of these fields, compounded by their harmonics and other interactions.

Fractal: Fractal patterns are characterized by irregularity and infinite length, and strange attractors are composed of fractal curves. A classic example is the attempt to determine the length of the coastline of Britain. If

one adds lengths using smaller and smaller scales of measurement, it turns out to be infinitely long. Fractal implies an infinite length in a finite area.

Heisenberg's principle: Quantum mechanics is the way out from the restrictive linear domain of the Newtonian paradigm, via Heisenberg's principle, which holds that to observe something is already to change it because of the impact of consciousness itself. The higher the level of consciousness of the observer, the more profound the effect on what is being observed.

Hologram: A three-dimensional projection into space of the image of an object, created by projecting laser light so that half of the beam is directed to the object and then onto a photographic plate, which receives the other half of the beam directly. This creates an interference pattern on the plate so that a laser beam projected through the plate re-creates the image of the object in three dimensions. It is of interest that every fragment of the photographic plate is capable of reproducing the entire image of the whole. In a holographic universe, everything is connected to everything else.

Iteration: Repetition. Nonlinear iteration is present in innumerable systems. Because of this repetition, a very slight change in the initial condition will eventually produce a pattern dissimilar from the original. In a growth equation, the output of the prior iteration becomes the input for the next series. For example, if a computer calculates to 16 decimal places, the last digit is the rounding off of the 17th. This infinitesimal error, magnified through many iterations, results in substantial distortion of the original data and makes prediction impossible. Thus, a slight change in a repetitious thought pattern can bring about major effects.

Law of sensitive dependence on initial conditions: This refers to the fact that a slight variation over a course of time can have the effect of producing a profound change, much as a ship whose bearing is one degree off compass will eventually find itself hundreds of miles off course.

Left-brain: Referring to thought sequenced in the linear style, which is commonly described as "logic" or "reason." Processing of data in a sequence A→B→C. Analogous to a digital computer.

Linear: Sequential, following a logical progression in the manner of Newtonian physics and, therefore, solvable by traditional mathematics through the use of differential equations.

M-fields: Morphogenetic fields, analogous to attractor patterns. In the hypothesis presented by the biologist Rupert Sheldrake, morphogenetic fields are part of the theory of formative causation, that energy fields of form evolve and reinforce each other. When someone advances in a particular area, this success increases the likelihood for the rest of the species to do the same. Roger Bannister broke through the "M-field" of the four-minute mile, and soon after his success, many more runners made the same accomplishment.

Neural network: The interlocking patterns of interacting neurons within the nervous system.

Neurotransmitters: Brain chemicals (hormones, etc.) that regulate neuronal transmission throughout the nervous system. Very slight chemical changes can result in major subjective and objective alterations in emotion, thought, or behavior. This is the prime area of current research in psychiatry.

Nonduality: Historically, all observers who have reached a consciousness level over 600 have described the reality now suggested by advanced scientific theory. When the limitation of a fixed locus of perception is transcended, there is no longer an illusion of separation, nor of space and time as we know them. All things exist simultaneously in the unmanifest, enfolded, implicit universe, expressing itself as the manifest, unfolded, explicit perception of form. These forms in reality have no intrinsic, independent existence but are the product of perception (that is, we merely experience the content of our own minds). On the level of nonduality, there is observing but no observer, as subject and object are one. You-and-I becomes the One Self experiencing all as divine. At level 700, it can be said only that "All Is." The state is one of Beingness; all is consciousness, which is infinite, which is God and which has no parts or a beginning or end.

The physical body is a manifestation of the One Self, which, in experiencing this dimension, had temporarily forgotten its reality, thus

permitting the illusion of a three-dimensional world. The body is merely a means of communication; to identify oneself with the body as "I" is the fate of the unenlightened, who then erroneously deduce that they are mortal and subject to death. Death itself is an illusion, based on the false identification with the body as "I." In nonduality, consciousness experiences itself as both manifest and unmanifest, yet there is no experiencer. In this Reality, the only thing that has a beginning and an end is the act of perception itself. In the illusory world, we are like the fool who believes that things come into existence when he opens his eyes and cease to exist when he closes them.

Nonlinear: Unpredictably irregular in time, "noisy," nonperiodic, random, and stochastic. Illustrated by mathematical series such as formulized stochastic evolution equations of the form $dx(t)dt = F(xt) + w(t)$, where $w(t)$ is the noise term of the stochastic process. The term also describes the mathematics of chaotic signals, including the statistical analysis of time series for deterministic nonlinear systems. *Nonlinear* means diffuse or chaotic, not in accordance with probabilistic logical theory or mathematics, not solvable by differential equations. This is the subject of the science of chaos theory, which has given rise to a whole new non-Newtonian mathematics.

Phase space: A map that affords the condensation of time-space data into a pattern in multiple dimensions. A Poincaré map is the graphic depiction of a slice through a multidimensional pattern that demonstrates the underlying attractor.

Positionality: Positionalities are structures that set the entire thinking mechanism in motion and activate its content. Positionalities are programs, not the real Self. The world holds an endless array of positions that are arbitrary presumptions and totally erroneous. Primordial positionalities are: (1) *ideas have significance and importance*; (2) *there is a dividing line between opposites*; (3) *there is a value of authorship, such that thoughts are valuable because they are "mine"*; (4) *thinking is necessary for control, and survival depends on control*. All positionalities are voluntary and can be surrendered out of love. The Presence of God as Love is self-revealing as the duality of perception ceases as a consequence of surrendering positionalities. Love is therefore the doorway between the linear and the

nonlinear domains. The spiritual will is enforced and activated by love and devotion and its willingness to surrender. Love is without form and is that capacity through which one becomes willing, out of that love, to surrender one's positionalities to God. The surrender of willfulness/positionality brings peace in all circumstances.

Right-brain: Generally meaning "holistic"; enabling such functions as evaluation, intuition, and comprehension of significance, meaning, and inference. Nonlinear; operating from patterns and relationships rather than through the logical sequences of Newtonian causality. The right brain is assumed to deal with wholes rather than parts. Like an analog computer, it deals with processes and is generally capable of operating without the necessity of time reference. Right-brain perception detects essence within a complex field of data that might not otherwise lend itself to meaningful cognitive analysis—such general phenomena as "falling in love" or creativity. (The terms *left-brain* and *right-brain* originated in reference to different styles of perception once thought to be localized to certain cerebral areas, but as Karl Pribram has shown, the brain acts holographically rather than by precise anatomic localization.)

Scientific: The method of inquiry into nature specifically designed to derive predictable laws of physical properties. Modern scientific theory began in the 16th century with René Descartes's *Discourse on Method*, followed by Francis Bacon's inductive inquiry and Isaac Newton's *Principia*. John Locke first used the term *scientific* and proposed that certainty about the interaction of physical events was based on data arrived at by physical sensation. These concepts resulted in a model of a mechanical, predictive universe, but this view was upset by a modern quantum theory, which states that at the subatomic level, the laws of chance replace deterministic laws.

History has noted that science does not advance by an extension of established theories, but instead takes leaps by a shift of paradigm. The inference is that science is merely a reflection of a point of view, and there is no real separation between observer and observed. Relativity theory further states that matter equals energy, depending on one's point of reference. David Bohm's holographic model predicates an explicit order based on an implicit order. Form becomes the consequence of inference,

space and time are nonlocalized, and there is no “here” or “there” (the nonlocality of quantum wholeness). The universe thus described contains an infinite number of dimensions and higher-dimension realities.

Self (capital *S*): The Self is beyond, yet innate in, all form—timeless, without beginning or end, changeless, permanent, and immortal. Out of it arises awareness, consciousness, and an infinite condition of “at home-ness.” It is the ultimate subjectivity from which everyone’s sense of “I” arises.

Strange attractor: A term coined by David Ruelle and Floris Takens in 1971, in a theory that stated that three independent motions are all that is necessary to produce the entire complexity of nonlinear patterns of the universe. A strange attractor is a pattern within a phase space. The pattern is traced by the dynamic points in time of a dynamic system. The central point of an attractor field is analogous to the center of an orbit. Attractors are fractal and therefore of infinite length. The graphics of attractors are depicted by taking a cross section of a so-called Poincaré map. The topographical shaping of phase space creates an attractor such as a torus, like a folded donut.

Universe: There may be seen to be an infinite number of dimensions to our universe. The familiar three-dimensional universe of conventional consensus is only one, and is merely an illusion created by our senses. The space between planetary bodies is not empty but filled with a sea of energy; the potential energy in one square inch can be said to be as great as that of the whole mass of the physical universe. David Bohm has proposed the model of enfolded/unfolded states of being, with an explicit order and an implicit order of reality, comparable to the manifest/unmanifest states of reality that have been described for centuries by those who have achieved Enlightenment and experienced nonduality.

In the causality model . . .

. . . the A B C is the unfolded, explicit, manifest, discernible universe of form. The ABC is the enfolded, implicit, unmanifest potential beyond, which is the formless, infinite matrix of both form and nonform—which is omnipotent, omniscient, and omnipresent.

RESOURCES FOR FURTHER STUDY

Chapter 1

Power vs. Force: The Hidden Determinants of Human Behavior, Author's Official Authoritative Edition (Hay House, 2013)

Success Is for You: Using Heart-Centered Principles for Lasting Abundance and Fulfillment (Hay House, 2016)

Healing and Recovery (Hay House, 2015)

Letting Go: The Pathway of Surrender (Hay House, 2014)

Chapter 2

Power vs. Force

Letting Go

Chapter 3

Transcending the Levels of Consciousness: The Stairway to Enlightenment (Hay House, 2015)

Reality, Spirituality and Modern Man (Hay House, 2015)

Truth vs. Falsehood: How to Tell the Difference (Hay House, 2013)

Book of Slides: The Complete Collection Presented at the 2002–2011 Lectures with Clarifications (Veritas Publishing, 2018)

Chapter 4

Healing and Recovery

Transcending the Levels of Consciousness

Letting Go

Chapter 5

Success Is for You

Chapter 6

Healing and Recovery

Power vs. Force

Chapter 7

Transcending the Levels of Consciousness

Book of Slides

Chapter 8

Discovery of the Presence of God: Devotional Nonduality (Hay House, 2013)

The Eye of the I: From Which Nothing Is Hidden (Hay House, 2016)

Transcending the Levels of Consciousness

Chapter 9

I: Reality and Subjectivity (Hay House, 2014)

The Eye of the I

Transcending the Levels of Consciousness

Discovery of the Presence of God

Book of Slides

Conclusion

Transcending the Levels of Consciousness

BIOGRAPHICAL AND AUTOBIOGRAPHICAL NOTES

BIOGRAPHIC SUMMARY

After serving in the U.S. Navy during World War II, Dr. Hawkins graduated from the Medical College of Wisconsin in 1953. For the next 25 years, he lived in New York, where his pioneering work as a psychiatrist brought major clinical breakthroughs, especially in the treatment of schizophrenia and alcoholism. His research findings were published widely in medical, scientific, and psychoanalytic journals. As medical director of the North Nassau Mental Health Center (1956–1980) and director of research at Brunswick Hospital (1968–1979) on Long Island, he had the largest practice in New York. Dr. Hawkins also served as a psychiatric advisor to Catholic, Protestant, and Buddhist monasteries. In 1973, he co-authored *Orthomolecular Psychiatry* with Nobel Laureate chemist Linus Pauling, initiating a new field within psychiatry and leading to appearances on the *Today* show, television interviews with Barbara Walters, and *The MacNeil/Lehrer NewsHour*.

Dr. Hawkins spent the last three decades of his life in Arizona, working to correlate the seemingly disparate domains of science and spirituality. In 1983, he established the Institute for Spiritual Research, a nonprofit organization dedicated to consciousness research. During the 1980s, his lectures at such events as the First National Conference on Addictions and Consciousness (1985) and Whole Life Expo (1986), both held in California, recontextualized addiction by illuminating the underlying spiritual drive for inner peace and how to cultivate it apart from substances. During the 1990s, he served as the chief of staff at Mingus Mountain Estate Residential

Treatment Center for adolescent girls in Prescott Valley and was the consulting psychiatrist for several recovery houses in Arizona.

In 1995, at the age of 68, he received a Ph.D. in Health and Human Services. That same year saw the publication of his book, *Power vs. Force*, translated into 25 languages, with over a million copies sold and evoking praise from such notables as Mother Teresa and Sam Walton. The book presents his trademark Map of Consciousness, now used by health professionals, university professors, government officials, and business executives worldwide. Many other books followed.

From 1998 to 2011, Dr. Hawkins traveled widely as a lecturer throughout the U.S. and overseas, speaking to sold-out audiences about the science of consciousness and the reality of advanced spiritual states. He spoke at the Oxford Forum and Westminster Abbey, as well as Harvard University, University of Buenos Aires, University of Notre Dame, Fordham University, and the Institute of Noetic Sciences. He gave the annual Landberg Lecture at the University of California at San Francisco Medical School. His final lecture, on "Love," occurred in September of 2011, attended by 1,700 people from around the world.

Dr. Hawkins received numerous recognitions for his scientific and humanitarian contributions, including the Huxley Award for the "Inestimable Contribution to the Alleviation of Human Suffering," Physicians Recognition Award by the American Medical Association, 50-Year Distinguished Life Fellow by the American Psychiatric Association, the Orthomolecular Medicine Hall of Fame, Who's Who in the World, and a nomination for the prestigious Templeton Prize that honors progress in science and religion. In recognition of his contributions to humanity, Dr. Hawkins was knighted in 1996 by the Sovereign Order of the Hospitallers of St. John of Jerusalem (founded in 1077) by authority of the priory of King Valdemar the Great. In 2000, he was bestowed the title "Tae Ryoung Sun Kak Tosa" (Teacher of Enlightenment) in Seoul, Korea. He was also a consultant to foreign governments on international diplomacy and was instrumental in resolving long-standing conflicts that were major threats to world peace.

Throughout his life, Dr. Hawkins participated in a wide range of civic and professional endeavors, often in leadership roles. As a physician, he co-founded or served as medical advisor for many organizations, including the Schizophrenia Foundations of New York and Long Island, the Attitudinal

Healing Center of Long Island, the New York Association of Holistic Health Centers, and the Academy of Orthomolecular Psychiatry. He was co-director of the Masters Gallery of Fine Arts. Born with an exceptionally high IQ, he became a member of Mensa International in 1963. As a young doctor, he was attracted to Buddhism and joined the first Zen Institute in the U.S. At the time of his death, he had been a member of St. Andrews Episcopal Church for many years. He was the first president of the Country and Western Dance Club of Sedona and a member of the VFW, American Legion, and the Sedona Elks Lodge. He was an archer, carpenter, blacksmith, musician (bagpiper, violinist, and pianist), designer of prize-winning 16th-century French Norman architecture, and lover of animals.

Internationally, Dr. Hawkins was the founder of Devotional Nonduality (2003), a spiritual pathway that applies the core truths of the world's great traditions: kindness and compassion for all life (including oneself), unconditional love, humility, inquiry into the nature of existence, surrender, and Self-realization. Since 2002, Hawkins Study Groups have autonomously sprung up in many cities around the world, from Los Angeles to Seoul, from Cape Town to Melbourne; the groups study and practice the principles of his books, such as "We change the world not by what we say or do but as a consequence of what we have become."

AUTOBIOGRAPHIC NOTE

While the truths reported in this book were scientifically derived and objectively organized, like all truths, they were first experienced personally. A lifelong sequence of intense states of awareness beginning at a young age first inspired and then gave direction to the process of subjective realization that has finally taken form in this series of books.

At age three, there occurred a sudden full consciousness of existence, a nonverbal but complete understanding of the meaning of "I Am," followed immediately by the frightening realization that "I" might not have come into existence at all. This was an instant awakening from oblivion into a conscious awareness, and in that moment, the personal self was born and the duality of "Is" and "Is Not" entered my subjective awareness.

Throughout childhood and early adolescence, the paradox of existence and the question of the reality of the self remained a repeated concern. The

personal self would sometimes begin slipping back into a greater impersonal Self, and the initial fear of nonexistence—the fundamental fear of nothingness—would recur.

In 1939, as a paperboy with a 17-mile bicycle route in rural Wisconsin, on a dark winter's night I was caught miles from home in a –20º blizzard. The bicycle fell over on the ice and the fierce wind ripped the newspapers out of the handlebar basket, blowing them across the ice-covered, snowy field. There were tears of frustration and exhaustion, and my clothes were frozen stiff. To get out of the wind, I broke through the icy crust of a high snowbank, dug out a space, and crawled into it. Soon the shivering stopped and there was a delicious warmth, and then a state of peace beyond all description. This was accompanied by a suffusion of light and a presence of infinite love that had no beginning and no end and was undifferentiated from my own essence. The physical body and surroundings faded as my awareness was fused with this all-present, illuminated state. The mind grew silent; all thought stopped. An infinite Presence was all that was or could be, beyond all time or description.

After that timelessness, there was suddenly an awareness of someone shaking my knee; then my father's anxious face appeared. There was great reluctance to return to the body and all that that entailed, but because of my father's love and anguish, the Spirit nurtured and reactivated the body. There was compassion for his fear of death, although, at the same time, the concept of death seemed absurd.

This subjective experience was not discussed with anyone since there was no context available from which to describe it. It was not common to hear of spiritual experiences other than those reported in the lives of the saints. But after this experience, the accepted reality of the world began to seem only provisional; traditional religious teachings lost significance, and, paradoxically, I became an agnostic. Compared to the light of Divinity that had illuminated all existence, the god of traditional religion shone dully indeed; thus spirituality replaced religion.

During World War II, hazardous duty on a minesweeper often brought close brushes with death, but there was no fear of it. It was as though death had lost its authenticity. After the war, fascinated by the complexities of the mind and wanting to study psychiatry, I worked my way through medical school. My training psychoanalyst, a professor at Columbia University, was

also an agnostic; we both took a dim view of religion. The analysis went well, as did my career, and success followed.

I did not, however, settle quietly into professional life. I fell ill with a progressive, fatal illness that did not respond to any treatments available. By age 38, I was *in extremis* and knew I was about to die. I didn't care about the body, but my spirit was in a state of extreme anguish and despair. As the final moment approached, the thought flashed through my mind, *What if there is a God?* So I called out in prayer, "If there is a God, I ask Him to help me now." I surrendered to whatever God there might be and went into oblivion. When I awoke, a transformation of such enormity had taken place that I was struck dumb with awe.

The person I had been no longer existed. There was no personal self or ego, only an Infinite Presence of such unlimited power that it was all that was. This Presence had replaced what had been "me," and the body and its actions were controlled solely by the Infinite Will of the Presence. The world was illuminated by the clarity of an Infinite Oneness that expressed itself as all things revealed in their infinite beauty and perfection.

As life went on, this stillness persisted. There was no personal will; the physical body went about its business under the direction of the infinitely powerful but exquisitely gentle Will of the Presence. In that state, there was no need to think about anything. All truth was self-evident and no conceptualization was necessary or even possible. At the same time, the physical nervous system felt extremely overtaxed, as though it were carrying far more energy than its circuits had been designed for.

It was not possible to function effectively in the world. All ordinary motivations had disappeared, along with all fear and anxiety. There was nothing to seek, as all was perfect. Fame, success, and money were meaningless. Friends urged the pragmatic return to clinical practice, but there was no ordinary motivation to do so.

There was now the ability to perceive the reality that underlay personalities: the origin of emotional sickness lay in people's belief that they *were* their personalities. And so, as though of its own, a clinical practice resumed and eventually became huge. People came from all over the United States. The practice had 2,000 outpatients, which required more than 50 therapists and other employees, a suite of 25 offices, and research and electroencephalic laboratories. There were a thousand new patients a year. In addition, there were appearances on radio and network television

shows, as previously mentioned. In 1973, the clinical research was documented in a traditional format in the book, *Orthomolecular Psychiatry*. This work was 10 years ahead of its time and created something of a stir.

The overall condition of the nervous system improved slowly, and then another phenomenon commenced. There was a sweet, delicious band of energy continuously flowing up the spine and into the brain where it created an intense sensation of continuous pleasure. Everything in life happened by synchronicity, evolving in perfect harmony; the miraculous was commonplace. The origin of what the world would call miracles was the Presence, not the personal self. What remained of the personal “me” was only a witness to these phenomena. The greater “I,” deeper than my former self or thoughts, determined all that happened.

The states that were present had been reported by others throughout history and led to the investigation of spiritual teachings, including those of the Buddha, enlightened sages, Huang Po, and more recent teachers such as Ramana Maharshi and Nisargadatta Maharaj. It was thus confirmed that these experiences were not unique. The Bhagavad Gita now made complete sense. At times, the same spiritual ecstasy reported by Sri Ramakrishna and the Christian saints occurred.

Everything and everyone in the world was luminous and exquisitely beautiful. All living beings became Radiant and expressed this Radiance in stillness and splendor. It was apparent that all mankind is actually motivated by inner love but has simply become unaware; most lives are lived as though by sleepers unawakened to the awareness of who they really are. People around me looked as though they were asleep and were incredibly beautiful. It was like being in love with everyone.

It was necessary to stop the habitual practice of meditating for an hour in the morning and then again before dinner because it would intensify the bliss to such an extent that it was not possible to function. An experience similar to the one that had occurred in the snowbank as a boy would recur, and it became increasingly difficult to leave that state and return to the world. The incredible beauty of all things shone forth in all their perfection, and where the world saw ugliness, there was only timeless beauty. This spiritual love suffused all perception, and all boundaries between here and there, or then and now, or separation disappeared.

During the years spent in inner silence, the strength of the Presence grew. Life was no longer personal; a personal will no longer existed. The personal

“I” had become an instrument of the Infinite Presence and went about and did as it was willed. People felt an extraordinary peace in the aura of that Presence. Seekers sought answers, but as there was no longer any such individual as David, they were actually finessing answers from their own Self, which was not different from mine. From each person the same Self shone forth from their eyes.

The miraculous happened, beyond ordinary comprehension. Many chronic maladies from which the body had suffered for years disappeared; eyesight spontaneously normalized, and there was no longer a need for the lifetime bifocals.

Occasionally, an exquisitely blissful energy, an Infinite Love, would suddenly begin to radiate from the heart toward the scene of some calamity. Once, while driving on a highway, this exquisite energy began to beam out of the chest. As the car rounded a bend, there was an auto accident; the wheels of the overturned car were still spinning. The energy passed with great intensity into the occupants of the car and then stopped of its own accord. Another time, while I was walking on the streets of a strange city, the energy started to flow down the block ahead and arrived at the scene of an incipient gang fight. The combatants fell back and began to laugh, and again, the energy stopped.

Profound changes of perception came without warning in improbable circumstances. While dining alone at Rothmann’s on Long Island, the Presence suddenly intensified until every thing and every person, which had appeared as separate in ordinary perception, melted into a timeless universality and oneness. In the motionless Silence, it became obvious that there are no “events” or “things” and that nothing actually “happens,” because past, present, and future are merely artifacts of perception, as is the illusion of a separate “I” being subject to birth and death. As the limited, false self dissolved into the universal Self of its true origin, there was an ineffable sense of having returned home to a state of absolute peace and relief from all suffering. It is only the illusion of individuality that is the origin of all suffering. When one realizes that one is the universe, complete and at one with All That Is, forever without end, then no further suffering is possible.

Patients came from every country in the world, and some were the most hopeless of the hopeless. Grotesque, writhing, wrapped in wet sheets for transport from faraway hospitals they came, hoping for treatment for

advanced psychoses and grave, incurable mental disorders. Some were catatonic; many had been mute for years. But in each patient, beneath the crippled appearance, there was the shining essence of love and beauty, perhaps so obscured to ordinary vision that he or she had become totally unloved in this world.

One day a mute catatonic was brought into the hospital in a straitjacket. She had a severe neurological disorder and was unable to stand. Squirming on the floor, she went into spasms, and her eyes rolled back in her head. Her hair was matted; she had torn all her clothes and uttered guttural sounds. Her family was fairly wealthy; as a result, over the years she had been seen by innumerable physicians and famous specialists from all over the world. Every treatment had been tried on her, and she had been given up as hopeless by the medical profession.

A short, nonverbal question arose: *What do You want done with her, God?* Then came the realization that she just needed to be loved; that was all. Her inner self shone through her eyes, and the Self connected with that loving essence. In that second, she was healed by her own recognition of who she really was; what happened to her mind or body did not matter to her any longer.

This, in essence, occurred with countless patients. Some recovered in the eyes of the world and some did not, but whether a clinical recovery ensued did not matter any longer to the patients. Their inner agony was over. As they felt loved and at peace within, their pain stopped. This phenomenon can only be explained by saying that the Compassion of the Presence recontextualized each patient's reality so that he or she experienced healing on a level that transcended the world and its appearances. The inner peace of the Self encompassed us beyond time and identity.

It was clear that all pain and suffering arises solely from the ego, not from God. This truth was silently communicated to the minds of the patients. This was the mental block in another catatonic who had not spoken in many years. The Self said to him through mind, *You're blaming God for what your ego has done to you*. He jumped off the floor and began to speak, much to the shock of the nurse who witnessed the incident.

The work became increasingly taxing and eventually overwhelming. Patients were backed up, waiting for beds to open, although the hospital had built an extra ward to house them. There was an enormous frustration in that the human suffering could be countered in only one patient at a time. It

was like bailing out the sea. It seemed that there must be some other way to address the causes of the common malaise, the endless stream of spiritual distress and human suffering.

This led to the study of the physiological response (muscle-testing) to various stimuli, which revealed an amazing discovery. It was the "wormhole" between two universes—the physical world and the world of the mind and spirit—an interface between dimensions. In a world full of sleepers lost from their source, here was a tool to recover, and demonstrate for all to see, that lost connection with the higher reality. This led to the testing of every substance, thought, and concept that could be brought to mind. The endeavor was aided by my students and research assistants. Then a major discovery was made: whereas all subjects went weak from negative stimuli—such as fluorescent lights, pesticides, and artificial sweeteners—students of spiritual disciplines who had advanced their levels of awareness did not go weak as did ordinary people. Something important and decisive had shifted in their consciousness. It apparently occurred as they realized they were not at the mercy of the world but rather affected only by what their minds believed. Perhaps the very process of progress toward Enlightenment could be shown to increase man's ability to resist the vicissitudes of existence, including illness.

The Self had the capacity to change things in the world by merely envisioning them; Love changed the world each time it replaced nonlove. The entire scheme of civilization could be profoundly altered by focusing this power of love at a very specific point. Whenever this happened, history bifurcated down new roads.

It now appeared that these crucial insights could not only be communicated with the world but also visibly and irrefutably demonstrated. It seemed that the great tragedy of human life had always been that the psyche is so easily deceived; discord and strife have been the inevitable consequence of mankind's inability to distinguish the false from the true. But here was an answer to this fundamental dilemma, a way to recontextualize the nature of consciousness itself and make explicable that which otherwise could only be inferred.

It was time to leave life in New York, with its city apartment and home on Long Island, for something more important. It was necessary to perfect myself as an instrument. This necessitated leaving that world and

everything in it, replacing it with a reclusive life in a small town, where the next seven years were spent in meditation and study.

Overpowering states of bliss returned unsought, and eventually, there was the need to learn how to be in the Divine Presence and still function in the world. The mind had lost track of what was happening in the world at large. In order to do research and writing, it was necessary to stop all spiritual practice and focus on the world of form. Reading the newspaper and watching television helped to catch up on the story of who was who, the major events, and the nature of the current social dialogue.

Exceptional subjective experiences of truth, which are the province of the mystic who affects all mankind by sending forth spiritual energy into the collective consciousness, are not understandable by the majority of mankind and are therefore of limited meaning except to other spiritual seekers. This led to an effort to be ordinary, because just being ordinary in itself is an expression of Divinity; the truth of one's real self can be discovered through the pathway of everyday life. To live with care and kindness is all that is necessary. The rest reveals itself in due time. The commonplace and God are not distinct.

And so, after a long circular journey of the spirit, there was a return to the most important work, which was to try to bring the Presence at least a little closer to the grasp of as many fellow beings as possible.

The Presence is silent and conveys a state of peace that is the space in which and by which all is and has its existence and experience. It is infinitely gentle and yet like a rock. With it, all fear disappears. Spiritual joy occurs on a quiet level of inexplicable ecstasy. Because the experience of time stops, there is no apprehension or regret, no pain or anticipation; the source of joy is unending and ever-present. With no beginning or ending, there is no loss or grief or desire. Nothing needs to be done; everything is already perfect and complete.

When time stops, all problems disappear; they are merely artifacts of a point of perception. As the Presence prevails, there is no further identification with the body or the mind. When the mind grows silent, the thought "I Am" also disappears, and Pure Awareness shines forth to illuminate what one is, was, and always will be, beyond all worlds and all universes, beyond time, and therefore without beginning or end.

People wonder, *How does one reach this state of awareness?* but few follow the steps, because they are so simple. First, the desire to reach that

state was intense. Then began the discipline to act with constant and universal forgiveness and gentleness, without exception. One has to be compassionate toward everything, including one's own self and thoughts. Next came a willingness to hold desires in abeyance and surrender personal will at every moment. As each thought, feeling, desire, or deed was surrendered to God, the mind became progressively silent. At first, it released whole stories and paragraphs, then ideas and concepts. As one lets go of wanting to own these thoughts, they no longer reach such elaboration and begin to fragment while only half-formed. Finally, it was possible to turn over the energy behind thought itself before it even became thought.

The task of constant and unrelenting fixity of focus, allowing not even a moment of distraction from meditation, continued while doing ordinary activities. At first, this seemed very difficult, but as time went on, it became habitual, automatic, requiring less and less effort, and finally, it was effortless. The process is like a rocket leaving the earth. At first, it requires enormous power, then less and less as it leaves the earth's gravitational field, and finally, it moves through space under its own momentum.

Suddenly, without warning, a shift in awareness occurred and the Presence was there, unmistakable and all-encompassing. There were a few moments of apprehension as the self died, and then the absoluteness of the Presence inspired a flash of awe. This breakthrough was spectacular, more intense than anything before. It has no counterpart in ordinary experience. The profound shock was cushioned by the love that is with the Presence. Without the support and protection of that love, one would be annihilated.

There followed a moment of terror as the ego clung to its existence, fearing it would become nothingness. Instead, as it died, it was replaced by the Self as Every-thingness, the All in which everything is known and obvious in its perfect expression of its own essence. With nonlocality came the awareness that one is all that ever was or can be. One is total and complete, beyond all identities, beyond all gender, beyond even humanness itself. One need never again fear suffering and death. What happens to the body from this point is immaterial. At certain levels of spiritual awareness, ailments of the body heal or spontaneously disappear. But in the absolute state, such considerations are irrelevant. The body will run its predicted course and then return from whence it came. It is a matter of no importance; one is unaffected. The body appears as an "it" rather than as a "me," as another object, like the furniture in a room. It may seem comical that people

still address the body as though it were the individual “you,” but there is no way to explain this state of awareness to the unaware. It is best to just go on about one’s business and allow Providence to handle the social adjustments.

However, as one reaches bliss, it is very difficult to conceal that state of intense ecstasy. The world may be dazzled, and people may come from far and wide to be in the accompanying aura. Spiritual seekers and the spiritually curious may be attracted, as may be the very ill who are seeking miracles. One may become a magnet and a source of joy to them. Commonly, there is a desire at this point to share this state with others and to use it for the benefit of all.

The ecstasy that accompanies this condition is not initially absolutely stable; there are also moments of great agony. The most intense occur when the state fluctuates and suddenly ceases for no apparent reason. These times bring on periods of intense despair and a fear that one has been forsaken by the Presence. These falls make the path arduous, and to surmount these reversals requires great will. It finally becomes obvious that one must transcend this level or constantly suffer excruciating “descents from grace.” The glory of ecstasy, then, has to be relinquished as one enters upon the arduous task of transcending duality until one is beyond all opposites and their conflicting pulls. But while it is one thing to happily give up the iron chains of the ego, it is quite another to abandon the golden chains of ecstatic joy. It feels as though one is giving up God, and a new level of fear arises, never before anticipated. This is the final terror of absolute aloneness.

To the ego, the fear of nonexistence was formidable, and it drew back from it repeatedly as it seemed to approach. The purpose of the agonies and the dark nights of the soul then became apparent. They are so intolerable that their exquisite pain spurs one on to the extreme effort required to surmount them. When vacillation between heaven and hell becomes unendurable, the desire for existence itself has to be surrendered. Only once this is done may one finally move beyond the duality of Allness versus nothingness, beyond existence versus nonexistence. This culmination of the inner work is the most difficult phase, the ultimate watershed, where one is starkly aware that the illusion of existence one transcends is irrevocable. There is no returning from this step, and this specter of irreversibility makes this last barrier appear to be the most formidable choice of all.

But, in fact, in this final apocalypse of the self, the dissolution of the sole remaining duality of existence versus nonexistence—identity itself—

dissolves in Universal Divinity, and no individual consciousness is left to choose. The last step, then, is taken by God.

—**David R. Hawkins**

Gloria in Excelsis Deo!

ENDNOTES

Introduction

1. Excerpted from F. Grace, *The Power of Love* (Redlands, CA: Inner Pathway Publishing, 2019), 585.

2. Personal communication, 2010.

3. Lecture, Institute of Noetic Sciences (Petaluma, California), 2003.

4. *Power of Love,* 522.

5. D. Hawkins, *I: Reality and Subjectivity* (Sedona, AZ: Veritas Publishing, 2003), 365.

6. *I: Reality and Subjectivity*, 365–66.

7. D. Hawkins, *The Eye of the I* (Sedona, AZ: Veritas Publishing, 2001), 6.

8. *Eye of the I*, 6.

9. *Eye of the I*, 3–4.

10. *Eye of the I*, 9.

11. F. Grace, "Beyond Reason: The Certitude of the Mystic from Al-Hallaj to David R. Hawkins," *International Journal of Humanities and Social Science*, vol. I, no. 13 (September 2011), 147–56.

12. Interview with Yun Kyung Huh, in D. Hawkins, *Dialogues on Consciousness and Spirituality* (Sedona, AZ: Veritas Publishing, 1997), 33–34.

13. D. Hawkins, *Dialogues on Consciousness and Spirituality* (Sedona, AZ: Veritas Publishing, 1997), 12, 37.

14. D. Hawkins, *Power vs. Force*, Author's Official Authoritative Edition (Sedona, AZ: Veritas Publishing, 2012), 388.
15. *Dialogues*, 30.
16. Lecture, 2003.
17. *Power vs. Force*, A.O.A. Ed., 380.
18. D. Hawkins, letter to Linus Pauling, November 5, 1987.
19. Lecture, 2003.
20. For details, see chapter on Mother Teresa in *Power of Love*, 53–84.
21. *Eye of the I*, 20.
22. *Eye of the I*, 210.
23. *Power vs. Force*, VHS (Sedona, AZ: Veritas Publishing, 1996).
24. *I: Reality and Subjectivity*, 219.
25. *Power of Love*, 586–87.
26. *Eye of the I*, 257.
27. *Power of Love*, 570.
28. Personal communication, 2010.
29. *I: Reality and Subjectivity*, 219.
30. *Power vs. Force*, A.O.A. Ed., xxv–xxvi.
31. *Dialogues*, 21.

INDEX

A

ABC of success, 155–180
  aesthetics and, 162–164
  aligning compass for, 178–180
  attraction and, 164–166
  enjoyment and, 159–161
  everyday principles for, 177–178
  experiencing reality of true Self for, 155–157
  graciousness and, 175–177
  identifying with, 156
  intention and, 157–159
  nobility and, 167–170
  Practical Application for, overview, 133–135
  quality and, 170–172
  reliability and, 166–167
  serviceability and, 161–162
  sharing and, 172–174
  study-group questions about, 312

Acceptance
  addiction and, 191
  embracing who/what you are, xix
  energy level of, 75–76
  spiritual principle of, 295
  transcending barriers to higher consciousness, 242

addiction recovery, 181–209
  addiction and experiencing, 217–218
  addiction and seeking higher state of consciousness, 181–184
  consciousness in recovery for, 188–193
  energy fields and, 184–186
  healing power of loving group for, 199–202
  motivation to give up addiction, 186–188
  Practical Application for, overview, 133–135
  Serenity prayer for, 202–203
  study-group questions about, 312–313
  Twelve Steps for, 193–199 (*see also* Alcoholics Anonymous)

Advaita (nonduality), 60–61

Advancing Consciousness. *see also* guidance for spiritual seekers; spiritual truth; transcending barriers to higher consciousness
  ego and resistance to change, 205–206
  letting go for, 205–209
  overview, 20, 21–22

aesthetics, success and, 162–164

Agape, 261

Alcoholics Anonymous
  energy field of, 191
  founding of, 16
  sponsors for, 279
  Twelve Steps of, 8, 21, 81, 193–199, 222

allergies, 140–145

Anatomy of an Illness, The (Cousins), 142

Anger
  addiction and, 191
  energy level of, 70
  transcending barriers to higher consciousness, 239–240
  animal kingdom, evolution of consciousness and, 107–108

Apathy
  addiction and, 188
  energy level of, 66–67
  letting go of, 206–209
  transcending barriers to higher consciousness, 236–237

attraction and attractor patterns
  ABC patterns, 45–47, 50
  application of, 48–50
  aversion *vs.* attraction, 219–235
  defined, 43
  inherent attractor pattern, 46
  of life, 50
  overview, 23, 25, 31–33
  scientific background of, 42–48
  success and, 164–166
  synchronicity and, 42

awareness, 220–221

B

Bailey, Alice, 226

Bannister, Roger, 280

barriers, transcending. *see* transcending barriers to higher consciousness

beauty, 284

behavioral kinesiology. *see* kinesiologic method/kinesiology
Behavioral Kinesiology (Diamond), 322
being, as evolution phase, 95–97, 301–302
Bohm, David, 46
boy/girl theory, 225–226
brain. *see also* ego
  Brain Function and Physiology, 105–107, 112
  etheric (energy) brain, 104
  left- and right-brain comprehension, 10, 15, 23, 27–30, 45
  neuro-linguistic programming (NLP), 162
  power of mind over body, 138–142
  prefrontal cortex, 89, 101–102, 141
British Empire
  Chamberlain and, 113
  Churchill and, 110
  Gandhi and, 48, 50, 54–55, 110, 179
Buddha and Buddhism
  belief in God and, 59–60
  Buddha-nature, 260–261
  Eightfold Path, 7
  energy field of Buddha, 37, 296
  Hawkins' following of, 2, 4
  path to Enlightenment, 22, 285
  pathway to surrender and, 244
bum/old man, Levels of
  Consciousness example, 85–89
butterfly effect, 44

C

calibration. *see* consciousness calibration
causality
  as barrier to advancement in consciousness, 88, 124–125
  deterministic linear sequence and, 45
  evolution of consciousness and, 119–121
  synchronicity and, 41–42
Chamberlain, Neville, 113
change, resistance to, 205–206
chaos theory, 43, 61–62
Chidatmananda, Swami, 19
Christianity. *see* Jesus
Churchill, Winston, 110
collective unconsciousness, 12, 40

comfort, 286–287

compass, aligning, 178–180

compassion
  evolution of consciousness and, 116–117
  observing, 289
  self-compassion, 149–151

conflict, 235

consciousness. *see also* consciousness calibration; evolution of consciousness; Map of Consciousness
  for addiction recovery, 188–193
  age of person and, 56
  calibration lists for spiritual aspirants, 327–332
  Correlation of Levels of Consciousness and Societal Problems, 85
  curiosity of/familiarity with nature of, 290–291
  database of, 40–42
  levels of, 299–300
  making leaps in, 297–298
  process going on within consciousness itself, 53–54
  seeking higher state of, 181–184
  "unified field of everything," 47

"Consciousness and Addiction" (Hawkins), 187

consciousness calibration
  calibration, defined, 57–58
  defined, 20
  discrepancies in, 323–324
  disqualification and, 325–326
  evolution of consciousness and, 99–103, 117–119
  history and methodology, 316–317
  intention and, 91–92
  limitations of, 325
  testing technique for, 317–321
  understanding, 35–39

convenience, 166

Correlation of Levels of Consciousness and Societal Problems, 85

Courage
  addiction and, 191
  calibration of, 38
  energy level of, 72–73
  as Map of Consciousness benefit, xv
  transcending barriers to higher consciousness, 241

Course in Miracles, A (workbook), 278

courteousness, 178

Cousins, Norman, 142

Crick, Francis, 325

D

database of consciousness, 12–13, 40–42
Davidson, Richard, 141
Declaration of Independence, 50
depression, 147–148
Desire
  energy level of, 69–70
  Serenity *vs.*, 53
  transcending barriers to higher consciousness, 238–239
deterministic linear sequence, 45
Devotional Nonduality, 9, 297, 343, 347
Diamond, John, 11, 322
difficulties, overcoming, xvii–xviii
Divine States, 261–266
Doctors Without Borders, 235
doing, as evolution phase, 95–97, 301–302
dominance, field of, 45
dying, fear of, 272–273

E

Eccles, John, 141
Ecstasy (drug), 184
Ecstasy (emotion)
  letting go for, 206–209
  Satchitananda and, 256
  transcending barriers to higher consciousness, 243
ego
  dualities of attraction and aversion, 219–235
  egocentrism, 228
  egotism, 103, 112
  evolution of consciousness and, 98–100, 116, 123
  experiencer as leading edge of, 216–218
  as “pet,” 282
  resistance to change by, 205–206
  self-centered ego as spiritual problem, xvi
  spiritual progress, 281–282
  transcending, 268
“Elephant Man” (Merrick, Joseph), 51–52
emotions. *see also* Levels of Consciousness; *individual emotions*
  as column on Map of Consciousness, 52–53
  rapid change in, 89–91

Encyclopædia Britannica, 230
"enemies," avoiding creating, 291–292
energy fields. *see also* consciousness calibration; *individual emotions*
addiction recovery and, 184–186
overview, 15, 20–21, 23–25
enjoyment, success and, 159–161
Enlightenment
Buddha and Buddhism on, 22, 285
commitment to, 276
defined, 257
Divine States and, 265–266
energy level of, 82–83
gradations of, 19
of mystics, 255–257 (*see also* spiritual truth)
self-realization and, 255–257
traditions of, 15
entrainment, 277
etheric (energy) brain, 104
evolution of consciousness, 95–135
for animals, 107–108
below 200 *vs.* above 200, 99–101, 104
Brain Function and Physiology, 105–107
compassion and, 116–117
evolution from survival to Love, 98
having, doing, and being, 95–97
human evolution and, 101–103
impact of Love and, 108–109
intention and, 119–121
logarithmic progression and counterbalance, 117–119
Q&A about, 123–131
realism and, 112–115
safeguards and countermeasures, 115
societal leadership and, 109–111
study-group questions about, 311
truth and infinite field, 122–123
Eye of the I, The (Hawkins), 61, 257

F

false gurus, avoiding, 295
Fear
addiction and, 181–182
of dying, 272–273
energy level of, 68–69
letting go of, 206–209

overcoming, for health, 142–151
transcending barriers to higher consciousness, 237–238
field of dominance, 45
force
defined, 45, 47
fulcrums of advancement on Map of Consciousness, 84–85
Map of Consciousness and historical levels of, 54–55
forgiveness, 233–234, 289
Foundations, overview, 20, 31–33. *see also* evolution of consciousness; Levels of Consciousness; Map of Consciousness
free speech, 231
Freud, Sigmund, 4, 9, 64–65, 77, 116

G

Gandhi, Mahatma, 48, 50, 54–55, 152, 179
givingness *vs.* gettingness, 176–177
Glamour (Bailey), 226
God. *see* religion and spirituality; spiritual truth
Gorbachev, Mikhail, 110
Grace, Fran, 30
Grace, role of, 213–216
Grace of God, availability of, 287
graciousness, success and, 175–177
Grief
addiction and, 188
energy level of, 67–68
letting go of, 25
transcending barriers to higher consciousness, 237
guidance for spiritual seekers, 277–302. *see also* spiritual truth
aligning with powerful energy, 277–279
calibration lists for spiritual aspirants, 327–332
Q&A about, 281–285, 296–302
qualities and attitudes for seekers, 285–288, 298–299
spiritual direction, 279–280
spiritual facts, 287–288
spiritual principles, 288–295
spiritual work to help the world, 300
Guilt
energy level of, 65–66
giving up, 292–293
transcending barriers to higher consciousness, 236

H

Hate, 236

having, as evolution phase, 95–97

Hawkins, David R., 1–30
- on absence of personal "I," 123–124, 347–348, 352–354
- biographical information of, 2–8, 344–347
- breakthrough by, 11–15
- calibration by, 20
- "Consciousness and Addiction," 187, 345
- death of, 19
- *The Eye of the I*, 61, 257
- *Healing and Recovery*, 187
- *I: Reality and Subjectivity*, 61, 257
- on Infinite Presence, 347–361
- inner discoveries by, 9–10
- on left- and right-brain comprehension, 10, 15, 23, 27–30
- legacy of, 1–2
- *Letting Go*, 18, 206–209, 225
- on Levels of Consciousness, 22–27
- *Map of Consciousness* book plans of, 19–22
- *The Map of Consciousness Explained* (lecture), 20
- marriage of, 15–17
- *Orthomolecular Psychiatry*, 344, 346, 351
- *Power vs. Force*, xiii, 5, 9, 17, 18, 36, 345
- published works of, 17–19 (*see also individual titles of books*)
- study-group questions about, 309
- *Truth vs. Falsehood*, 94, 114

Hawkins, Susan J., xiii–xx, 15–17, 19

Hawkins Study Groups, 347

Hay House, 17

Healing and Recovery (Hawkins), 187

health and happiness, 137–154
- ABC for, 137–138
- inner freedom and, 151–154
- overcoming negative programming for, 142–145
- power of mind over body, 138–142
- Practical Application for, overview, 133–135
- self-compassion for, 149–151
- self-healing process and, 145–149
- study-group questions about, 311–312

Heisenberg's principle, 60, 220–221

High Pass, 272–273

Hitler, Adolf, 37, 113

Homo spiritus, emergence of, 103
Hope, xvi–xvii
human nature, 167–168
humility, 288–289, 293
humor, 282–283

I

I: Reality and Subjectivity (Hawkins), 61, 257
ignorance, 122, 228
India, Gandhi and, 48, 50, 54–55, 110, 179
individuals. *see also* Self
  calibrating oneself, 58–59
  consciousness level and change in, 61–62
  consciousness level of, 56
infatuation *vs.* Love, 232
Infinite Presence of Love
  Buddha-nature, 260–261
  Hawkins on, 347–361
  snowbank example, 3, 257–261, 348–349
inherent attractor pattern, 46
inner freedom, 151–154
inner spiritual work, discipline of, 267–268
Institute for Spiritual Research, 344–345
Institute of Noetic Sciences, 1
integrity
  calibration and, 37
  Levels of Consciousness and, 38
  of teachers, 245–252
intention, 157–159, 280

J

James, William, 6
Jesus
  on avoiding negativity, 286
  energy field of, 37
  pathway to surrender and, 244
Joy
  energy level of, 80–81
  Satchitananda and, 256
  transcending barriers to higher consciousness, 243
Jung, C. G.

on collective unconsciousness, 12, 40
influence on Hawkins, 9–10
on shadow, 91
on synchronicity, 41

K

kinesiologic method/kinesiology. *see also* consciousness calibration
calibration and, 15
Diamond on, 11, 322
inception of study of, 42
muscle testing, 36, 317–321, 355–356
Komodo dragons, 89, 93, 99, 113
Krishna, energy field of, 37

L

Landberg Lecture (University of California at San Francisco), 8
laughter, 142
law of sensitive dependence on initial conditions, 61–62
Lawrence, Brother, 306
Letting Go (Hawkins), 18, 206–209, 225
Levels of Consciousness, 63–94
as column on Map of Consciousness, 50
Correlation of Levels of Consciousness and Societal Problems, 85
energy levels of different emotions, 64–83
Acceptance, 75–76
Anger, 70
Apathy, 66–67
Courage, 72–73
Desire, 69–70
Enlightenment, 82–83
Fear, 68–69
Grief, 67–68
Guilt, 65–66
Joy, 80–81
Love, 78–79
Neutrality, 73–74
Peace, 81–82
Pride, 71–72
Reason, 77–78
Shame, 64–65
Willingness, 74–75
examples, 85–89
fulcrums of advancement on Map of Consciousness, 84–85

logarithmic progression of, xiv, 63–64, 117–119
overview, 9, 14, 20–27
Q&A about, 89–94
study-group questions about, 310

life
attractor pattern of, 50
benign role and view of, 292
evolution of consciousness and survival, 98–101
as feedback loop, 175–176
life-view as column on Map of Consciousness, 51–52
as opportunity for learning, 288
spiritual devotion in daily life, 267
true value of worldly life, 130

Lorenz, Edward, 43–44

Lost Horizon (film), 181–182

Love. *see also* attraction and attractor patterns
calibration of, 56–57
consciousness level of, 232–233
energy level of, 78–79, 102–103
evolution of consciousness and, 98, 108–109
giving *vs.* receiving, 291
healing power of loving group, 199–202
infatuation *vs.*, 232
Infinite Presence of Love and Buddha-nature, 260–261
Infinite Presence of Love and snowbank example, 3, 348–349
power of, 49
Satchitananda and, 256
self-healing and, 146–148
as silent power, 29
snowbank example, 257–261
transcending barriers to higher consciousness, 243

M

Maharaj, Nisargadatta, 259, 264

Maharshi, Ramana, 259, 264, 300

Mandela, Nelson, 110, 170, 178

Map of Consciousness, 35–62. *see also* ABC of success; addiction recovery; evolution of consciousness; health and happiness
columns of, 50–55
compassion and, 116–117
database of consciousness, 40–42
essence of path, 303–307
fulcrums of advancement on, 63–64, 84–85
inception of, 5

Levels of Consciousness as column on, 50
"lower" and "higher" levels of, 15
non-linear nature of, 25
overview, xiii–xx
Practical Application for, overview, 133–135
Q&A about, 55–62
scientific background of attractor patterns, 42–50
study-group questions about, 310
Twelve Steps related to, 21
understanding consciousness calibration for, 35–39
Map of Consciousness Explained, The (Hawkins, lecture), 20
Map of Consciousness (Hawkins), 19–22
maternal caring, evolution of consciousness and, 100–101
McClelland, David, 13
mellow state, 184
merit, calibration and, 56–57
Merrick, Joseph ("Elephant Man"), 51–52
morphogenetic fields (M-fields), 280
Mother Teresa (film), 13
mudra, 83
Munich Agreement, 113
muscle testing, 36, 317–321, 355–356. *see also* kinesiologic method/kinesiology
mystical experience. *see also* spiritual truth
devotional nonduality and, 297
Enlightenment of, 255–257
overview, 257–261

N

Napoleon, 54
negative programming, overcoming, 142–145
neuro-linguistic programming (NLP), 162
Neutrality
energy level of, 73–74
negative self-view and relief, 52
transcending barriers to higher consciousness, 242
Newton, Isaac, 44
nobility, success and, 167–170
nonattachment, practicing, 294–295
nonduality (*Advaita*), 60–61
nonlinear dynamics
database of consciousness and, 42

inception of study of, 43
Nothingness, 2, 18, 270–272

O

Orthomolecular Psychiatry (Hawkins), 344, 346, 351

P

passive suicide, 64
Pauling, Linus, 10
Peace
energy level of, 81–82
Satchitananda, 256
perception, 88, 125–126. *see also* Levels of Consciousness
personal characteristics, favorability of, 267
pets, consciousness calibration of, 38
power
defined, 47–48
evolution of consciousness and, 109–111
fulcrums of advancement on Map of Consciousness, 84–85
genuineness of mystical power, 253–254
Map of Consciousness and historical levels of, 54–55
of mind over body, 138–142
Power vs. Force (Hawkins)
on consciousness calibration, 36
on Devotional Nonduality, 9
different editions of, 18
Map of Consciousness inception and, 5
publication of, xiii, 17, 345
Practical Application, overview, 20, 21, 133–135. *see also* ABC of success; addiction recovery; health and happiness
Practice of the Presence of God, The (Lawrence), 306
prayer
living life like a prayer, 281
Serenity prayer for, 202–203
usefulness of, 302
predation, evolution of consciousness and, 100
prefrontal cortex, 89, 101–102, 141
Pride
addiction and, 191
energy level of, 71–72
process going on within consciousness itself, 53–54
transcending barriers to higher consciousness, 240–241

prisoners, Levels of Consciousness example, 87–88
promotion *vs.* attraction, 164–166

Q

quality, success and, 170–172
quantum mechanics, 60

R

reaction, 88. *see also* Levels of Consciousness
realism, evolution of consciousness and, 112–115
Reason
  calibration of, 56–57
  energy level of, 77–78
  transcending barriers to higher consciousness, 242–243, 269–270
recovery. *see* addiction recovery
reliability, success and, 166
religion and spirituality. *see also* prayer; spiritual truth; *individual names of religious leaders*
  belief in God and consciousness calibration, 59–60
  Enlightenment and "Lord" title, 83
  God in Twelve Steps (*see* Alcoholics Anonymous)
  Hawkins on, 3–4
  inner path *vs.* religious observance, 267–268
  practicing religion, 284
  role of Grace and Spiritual Will, 213–216
  surrender to God, 231
  view of God as column on Map of Consciousness, 50
resistance, to change, 205–206, 293–294
Ringer, Robert, 225–226

S

safeguards, evolution of consciousness and, 115
saints, energy level of, 263
salvation, 286
Satchitananda, 256
Self
  absence of personal "I," 123–124, 257, 347–348, 352–354
  emotions on Map of Consciousness and, 53
  Hawkins on Self of teacher and student, 16–17
  Hawkins on transfiguration of consciousness, 6
  success and experiencing reality of true Self, 155–157
  surrendering to, 259–260

self-compassion, 149–151
self-healing process, 145–149
self-realization, 255–257
sensory modes, 163–164
Serenity (emotion), 53
Serenity prayer, 202–203
serviceability, success and, 161–162
shadow, 91
Shame
  calibration of, 37
  energy level of, 64–65
  transcending barriers to higher consciousness, 236
Shangri-La, 181–182
sharing, success and, 172–174
Sheldrake, Rupert, 280
sin, giving up, 293
societal leadership, evolution of consciousness and, 109–111
South Africa, Mandela and, 110, 170, 178
spiritual seekers, guidance for. *see* guidance for spiritual seekers
spiritual truth, 245–276
  advancing consciousness for, overview, 205–209
  characteristics of integrous teachers and teachings, 245–252
  choosing tools for spiritual journey, 304–307
  Divine States and, 261–265
  living life like a prayer, 281
  mystical experience of, 257–261
  Q&A about, 265–276
  self-realization and Enlightenment of the mystic, 255–257
  spiritual education and, 252–254, 284–285 (*see also* teachers and teachings)
  spiritual progress, 281–282
  spiritual teachings/teachers, summarized, 303–304
  study-group questions about, 314
Stalin, Joseph, 110
success. *see* ABC of success
suicide, passive, 64
surrender
  of control, 227
  pathway to, 244
  to Self, 259–260
Suzuki, D. T., 264
synchronicity, 41–42

T

teachers and teachings
being in physical presence of teachers, 296
benefit of teachings, 273–276
integrity of teachers, 245–252
respect for teachers, 297
spiritual education for spiritual truth, 284–285
spiritual teachings/teachers, summarized, 303–304
Zen teaching of Grace, 214

Teresa, Mother, 12–13, 37, 109, 110, 152, 170–171

Teresa, St., 22, 23

thymic thump, 321

transcending barriers to higher consciousness, 211–244
ego dualities of attraction and aversion, 219–235
experiencer as leading edge of ego, 216–218
moving from Courage to Ecstasy, 241–243
moving from Shame to Pride, 235–241
pathway to surrender and, 244
role of Grace in, 213–216
spiritual will and, 211–213
study-group questions about, 314–315

Truman, Harry, 111

Truth. *see also* spiritual truth
context and, 294
evolution of consciousness, 122–123

Truth vs. Falsehood (Hawkins), 94, 114

U

Unconditional Love
addiction recovery and, 199–200
calibration of, 56–57
change in emotion and, 90–91
Divine States and, 261–262
Joy and, 80–81
self-healing and, 146–148

Unio mystica, 261

University of California at San Francisco (UCSF), 8

Upanishads, 60–61

V

value judgment, calibration and, 56–57

Varieties of Religious Experience, The (James), 6

Vedas, 60–61
Veritas Publishing, 17
vitamin C/artificial sweetener experiment, 13–14
Void of Nothingness, 2, 18, 270–272

W

Watts, Alan, 264
Wellington, Duke of, 54
Wikipedia, 230
Willingness
  addiction and, 191
  awareness and, 278
  energy level of, 74–75
  success and reliability, 166
  transcending barriers to higher consciousness, 242
willpower, 215
Wilson, Bill, 7–8, 16, 81. *see also* Alcoholics Anonymous
“wolf in sheep’s clothing,” 112
world, relating to, 130
worldviews, 128–129

ABOUT THE AUTHOR

Dr. David Ramon Hawkins (1927–2012) was an internationally known spiritual teacher, author, and speaker on the subject of advanced spiritual states, consciousness research, and the Realization of the Presence of God as Self.

His published works, as well as recorded lectures, have been widely recognized as unique in that a very advanced state of spiritual awareness occurred in an individual with a scientific and clinical background who was later able to verbalize and explain the unusual phenomenon in a manner that is clear and comprehensible.

The transition from the normal ego state of mind to its elimination by the Presence is described in the trilogy *Power vs. Force* (1995, rev. 2012, repub. 2013), which won praise even from Mother Teresa; *The Eye of the I: From Which Nothing Is Hidden* (2001); and *I: Reality and Subjectivity* (2003), which have been translated into the major languages of the world. *Truth vs. Falsehood: How to Tell the Difference* (2005), *Transcending the Levels of Consciousness: Stairway to Enlightenment* (2006), *Discovery of the Presence of God: Devotional Nonduality* (2007), and *Reality, Spirituality and Modern Man* (2008) continue the exploration of the ego's expressions and inherent limitations and how to transcend them. *Letting Go: The Pathway of Surrender* (2012) reveals a way to remove the obstacles to the experience of the Higher Self. *Success Is for You: Using Heart-Centered Principles for Lasting Abundance and Fulfillment* (2016) provides a precise method for reaching success in business and other arenas of life.

The trilogy was preceded by research on the Nature of Consciousness and published as the doctoral dissertation, *Qualitative and Quantitative Analysis and Calibration of the Levels of Human Consciousness* (1995), which correlated the seemingly disparate domains of science and spirituality. This was accomplished by the major discovery of a technique

that, for the first time in human history, demonstrated a means to discern truth from falsehood.

The importance of the initial work was given recognition by its very favorable and extensive review in *Brain/Mind Bulletin* and at later presentations such as the International Conference on Science and Consciousness. In response to his observation that much spiritual truth has been misunderstood over the ages due to lack of explanation, Dr. Hawkins presented monthly seminars that provided detailed explanations, which are too lengthy to describe in book format. Recordings are available that end with questions and answers, thus providing additional clarification. The *Book of Slides: The Complete Collection Presented at the 2002–2011 Lectures with Clarifications* (2018) is the compendium of his lecture slides.

The overall design of his lifetime work, he said, was to recontextualize the human experience in terms of the evolution of consciousness and to integrate a comprehension of both mind and spirit as expressions of the innate Divinity that is the substrate and ongoing source of life and Existence. This dedication is signified by the statement "*Gloria in Excelsis Deo!*" with which his published works begin and end.

Hay House Titles of Related Interest

YOU CAN HEAL YOUR LIFE, the movie, starring
Louise Hay & Friends (available as a 1-DVD program,
an expanded 2-DVD set, and an online streaming video)
Learn more at www.hayhouse.com/louise-movie

THE SHIFT, the movie,
starring Dr. Wayne W. Dyer
(available as a 1-DVD program, an expanded 2-DVD set,
and an online streaming video)
Learn more at www.hayhouse.com/the-shift-movie

◆◆◆

BECOMING SUPERNATURAL: How Common People Are Doing the Uncommon, by Dr. Joe Dispenza

THE BIOLOGY OF BELIEF: Unleashing the Power of Consciousness, Matter & Miracles, by Bruce Lipton, Ph.D.

EVERYTHING IS HERE TO HELP YOU: A Loving Guide to Your Soul's Evolution, by Matt Kahn

MIND TO MATTER: The Astonishing Science of How Your Brain Creates Material Reality, by Dawson Church

SECRETS OF THE LOST MODE OF PRAYER: The Hidden Power of Beauty, Blessing, Wisdom, and Hurt, by Gregg Braden

All of the above are available at your local bookstore,
or may be ordered by contacting Hay House (see next page).

We hope you enjoyed this Hay House book. If you'd like to receive our online catalog featuring additional information on Hay House books and products, or if you'd like to find out more about the Hay Foundation, please contact:

Hay House, Inc., P.O. Box 5100, Carlsbad, CA 92018-5100
(760) 431-7695 or (800) 654-5126
(760) 431-6948 (fax) or (800) 650-5115 (fax)
www.hayhouse.com® • www.hayfoundation.org

———

Published in Australia by: Hay House Australia Pty. Ltd.,
18/36 Ralph St., Alexandria NSW 2015
Phone: 612-9669-4299 • *Fax:* 612-9669-4144
www.hayhouse.com.au

Published in the United Kingdom by: Hay House UK, Ltd.,
The Sixth Floor, Watson House, 54 Baker Street, London W1U 7BU
Phone: +44 (0)20 3927 7290 • *Fax:* +44 (0)20 3927 7291
www.hayhouse.co.uk

Published in India by: Hay House Publishers India,
Muskaan Complex, Plot No. 3, B-2, Vasant Kunj, New Delhi 110 070
Phone: 91-11-4176-1620 • *Fax:* 91-11-4176-1630
www.hayhouse.co.in

———

Access New Knowledge.
Anytime. Anywhere.

Learn and evolve at your own pace
with the world's leading experts.

www.hayhouseU.com

Listen. Learn. Transform.

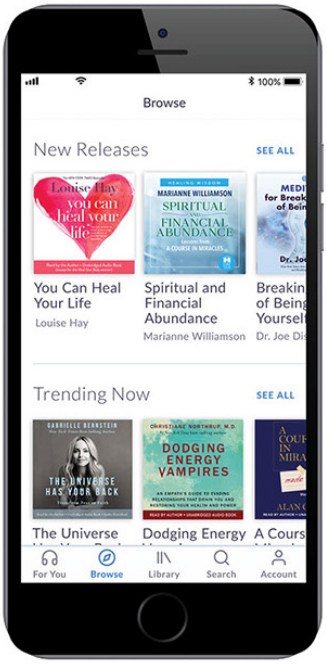
Listen to the audio version of this book for FREE!

Today, life is more hectic than ever—so you deserve on-demand and on-the-go solutions that inspire growth, center your mind, and support your well-being.

Introducing the *Hay House Unlimited Audio* mobile app. Now, you can listen to the experts you trust and the titles you love—without having to restructure your day.

With your membership, you can:

- Enjoy over 30,000 hours of audio from your favorite authors.
- Explore audiobooks, meditations, Hay House Radio episodes, podcasts, and more.
- Listen anytime and anywhere with offline listening.
- Access exclusive audios you won't find anywhere else.



Try FREE for 7 days!

Visit hayhouse.com/unlimited to start your free

HAY HOUSE
trial and get one step closer to living your best life.